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An Exploration on the Tormenting Expressions of Caste System, through the Narratives of Some Dalit women Writers

Dr. Ancy Joseph, M.A., Ph.D.
Sruthy, P.U., M.A., NET
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Abstract

Dalits are considered as those who hail from low castes and have been marginalised and oppressed in all possible manners. As any other oppressed group, the Dalits too attempt to track their feelings and emotions through the power of words. They utilise the written words as a weapon against the inhuman oppression of Dalits by the Brahminical social order that hinders the basic human rights and dignity. Apart from other stream of literature with the intent for entertainment, Dalit writing attempts to record social injustice by revealing the harsh realities of Dalit life. Dalit women writers choose the medium of autobiography to give life to their emotions and feelings. The writings of Dalit women writers are based on the life experiences and consciousness. Dalit women writers portray their outburst for justice. Through their autobiographies, they express their attitudes towards work which helped them to conquer their enemy and achieve their own identity.

Keywords: Casteism, Dalit literature, quest for equality, marginalisation.

Dalits

Dalits are considered as those who hail from low castes and have been marginalised and oppressed in all possible manners. They belong to the lowest order of Indian society, facing discrimination from all walks of life like education, social and political aspects. They were excluded from social, economic, cultural, civil and political strands. Initially referred as "Shudras", they have been untouchables based on the traditional Indian Brahminical caste

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system. In a way, the term 'Dalit' acts as an umbrella term that encompasses many lower caste people and many other below-poverty-line people.

Dalit Literature

As any other oppressed group, the Dalits too attempt to track their feelings and emotions through the power of words. They utilise the written words as a weapon against the inhuman oppression of Dalits by the Brahminical social order that hinders the basic human rights and dignity. Dalit literature "expresses the pains and pangs of the Dalit existence; it is the lived reality of crores of people living on the margins of life in India; it verbalises the suppressed anger and wounded pride of those existing outside the caste identities" says the author of a Marathi autobiography, *Akkarmaashi*. "The so-called mainstream literature is the product of the imagination of upper caste writers about middle-class issues, but Dalit literature is based on the lived experience of the writer." Apart from other stream of literature that is intended for entertainment, Dalit writing attempts to record social injustice by revealing the harsh realities of Dalit life.

Emergence of the Use of the Term *Dalit*

Dalits have a history that can be rooted back to centuries. It can be pinned authentically from the middle of the twentieth century. The term 'Dalit Literature'- Dalit meaning oppressed, broken and downtrodden- was formally used in 1958 at the first conference on Dalit literature in Mumbai. The emergence of Dalit Panthers in 1972 in Maharashtra is a noteworthy movement in the history of Dalit literature. From then on, it was acknowledged by various literary movements throughout India.

For a long period, the genre of Dalit Literature was being completely neglected by the literary circle. The publication of the Marathi work ***Poisoned Bread*** edited by Arjun Dangle (1992) and Arun Prabha Mukherjee's translated work of Om Prakash Valmiki's *Joothan* (1997) into English in 2003 resulted in the acceleration of acceptance of Dalit genre into the mainstream of literature in India and abroad.

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In 1969, the element of modern Dalit Literature is described in an article, "A Discussion: Literature of Dalit Consciousness, Direction and Inspiration." by M. N. Wanknade. The emergence of "Dalit Literature" or "Dalit Sahitya" is seen in "The Times Weekly Supplement" of November 25, 1973 with the term Dalit Panthers founded by Namdeo Dhasal and Raja Dhala, reports *Literarism* journal.

Not a Literature of Vengeance

Bagul reports, "Dalit Sahitya is not a literature of vengeance. Dalit Sahitya is not a literature which spreads hatred. Dalit Sahitya first promotes man's greatness and man's freedom and for that reason it is a historic necessity… Anguish, waiting, pronouncements of sorrow alone do not define Dalit Literature. We want literature heroically full of life for the creation of a (new) society." (3)

Dalit literature symbolises a quest for equality tries to establish a rational attitude towards the problems of society. At the beginning of Dalit Literature, the presence of noteworthy writers was few. Dr. Ambedkar's writings and views resulted in an effective movement in the field of Dalit Literature. Through the works of Dalit writers, they provide various useful insights into the question of Dalit identity. They portray the element of realism in day to day life of a Dalit, resulting in the authenticity and liveliness of Dalit Literature. Autobiographies of Daya Pawar's *Baluta*, Madhaw Konduilkar's *At Post Devache Gothne*, Shankarrao Kharat's *The Sky and Heights of the Soul*, Gawakiby Rustam *Achalkhamb*, Shantabai Kamble's *The Illustrated Story of My Life* are a few representations of the realistically portrayed life experiences of a Dalit writer. Through their narrations and discourses, they fight against the casteist tradition in the society.

Dalit Women Writers

The presence of Dalit women that write are noteworthy in their works that contribute in breaking the shackles and resisting the oppression faced by them, in a way the double discrimination. Being a Dalit and being women, their need is to make their plight known to whole world through their words. Because of most of female Dalit writers lacked proper education, they traced the outbreak of their emotions through their own vernacular language. But

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by late 20th Century, most of their works had been translated into other languages and that helped them to propagate their ideologies. Now most of their works are all translated into English language and the translations attract a worldwide readership and offer recognition and fame to these writers. Dalit women writers too chose the medium of autobiography to give life to their emotions and feelings.

Bama

A Tamil Dalit woman pen-named Bama is noteworthy for her autobiographical as well as other works. She is well-known known for *Karukku*, the autobiography that has been translated by Lakshmi Holmstrom. Originally written in Tamil language, it tells the story of marginalised Dalit Christian women. Even as an educated person, she faced many suppressions, marginalisations and crushings being a lady from the Parayar community. Through her work, *Karukku*, she tries to empower other fellow Christian Dalit women to break their traditionally set roles by their society, to promote their education and protest and proclaim their selfhood in the society.

Karukku **– Portrayal of Dalit Women and Patriarchy**

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OXFORD INDIA PAPERBACKS

KARUKKU

SECOND EDITION

BAMA   Translated from Tamil by
              Lakshmi Holmström
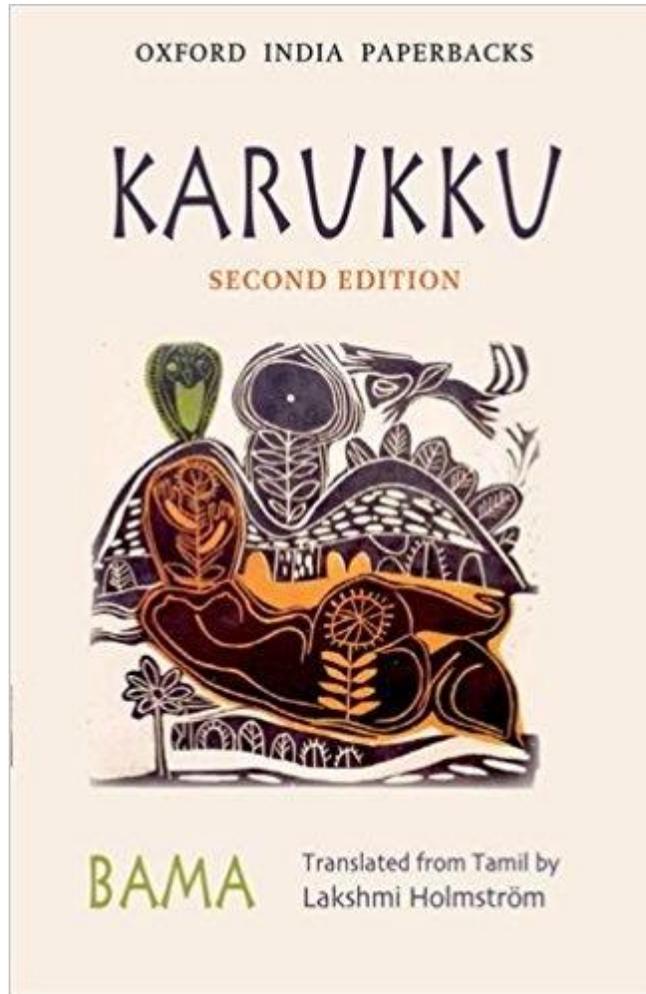
Karukku is an experience of a Dalit woman, a long torment, through which she could identify herself. Bama did not only create a space for her caste but also for women who were the victims of two-fold hierarchy. Dalit women were victims not only of caste but also of patriarchy. In the novel she has shown the plight of Dalit women, their sufferings and discrimination at the hands of their patriarchy, but through her own story she has evolved herself as a role model for the rest of Dalit women. She was born in Paraiyar community, and through her hard work and ardent interest she could establish a place for her in her community and in this world. In a society where women were paid lesser wages than men for the same amount of work, had to do the household tasks, were beaten up by their husbands and not allowed to go to school, Bama was able to fight the odds. She carried on with her higher education, and also at times thought about the ways in which the Dalit children could be educated and treated better.

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Distinct Autobiographical Mode

Unlike most autobiographies, Bama's narrative is not direct. She does not describe events only in terms of the impact they had on her later life, but she writes about the experiences she had -- moments of subjugation that composed her daily life reality. In the book, one sees Bama's search to understand and present how her multiple identities as Dalit, Christian and women have impacted her oppression.

Life in the Community

Karukkku is a requiem to the community Bama grew up in. She writes of life there in all its vibrancy and colour, never making it seem like a place defined by a singular caste identity, yet a place that never forgets, and is never allowed to forget its caste identity. She writes concurrently of humorous incidents she remembers from her childhood, the games she used to play with her friends, good meals with her family and the oppression of her community by the police, upper-castes, and the nunnery. In this manner, she presents the rifeness of caste oppression - how it not only punctuates everyday life, but is also an integral part of it, even in the memory of a community.

Shantabai Kamble

Shantabai Kamble

Courtesy: https://litbirthdays.wordpress.com/2010/02/28/literary-birthdays-february-28-march-6/

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Shantabai Kamble, a Marathi writer who ardently believes that education is the only way through which one can protect the rights of Dalit, wrote the first Dalit women autobiography titled *Majhya Jalmachi Chitarkatha*, translated as *The Kaleidoscopic Story of My Life* (1988). As a follower of Ambedkar's views and opinions, she is the first Dalit woman teacher in Sholapur district. Her work highlights the burden of class, caste and gender upon a poor Dalit woman. The protagonist of the work descends from the Mahar caste, the Dalit community of Maharashtra, who represents the plight of Indian Dalit woman in her own society.

She wrote *Mazhya Jalmachi Chittarkatha* after she retired from teaching in 1981. It was first serialised in *Purva Magazine* in 1983 and was tele-serialised as *Najuka* on Mumbai Doordarshan in 1990. It has also been translated into French. The word *Chittarkatha* literally means a picture story but also specifies a sense of pieces of pictures being put together like a jigsaw puzzle.

This is the first work in Dalit literature which is written by a woman. This book deals with the two major problems of the society. First, the oppression and mistreatment of the Dalit by the upper class, secondly the discrimination towards women in a patriarchal society. In this work the narrator writes about the struggle that does not take the form of direct physical violence. The resistance in Dalit autobiography appears in the form of incongruity.

Baby Kamble
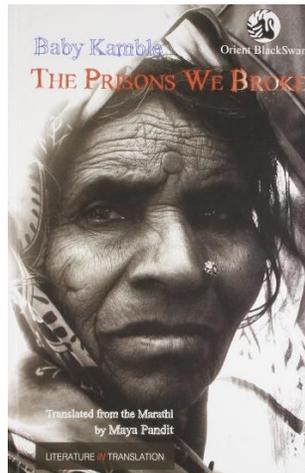
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Jeena Amucha translated as *The Prisons We Broke* (1986) is yet another autobiography that represents the darker sides of Hindu caste system in our country. Baby Kamble, the author of the work portrays the position of Indian Dalit women who are being ostracized twice by both the upper caste community as well as within the community because of being a woman. She puts light on to her village called Veergaon and to her community Maharwada. The people of Maharwada community suffered from illiteracy and starvation. They were considered as dirty by the upper caste. Through her work, she puts voices to all the miseries of the downtrodden and attempts to react towards the age-old tradition of the society.

Baby Kamble's autobiography throws light on self-affirmation. It is a sociocultural analysis of the society. She voices against the Hindu caste system which degraded Dalits for centuries and praises Dr. Ambedkar who fought for his people and brought a drastic revolution. Baby Kambli was brought up in this tradition movement and has witnessed the torment of Dalit women in the pre and post Ambedkar period. It is not only the story of Dalit women prisoners but about the fighter in her who broke her chains to assert herself.

The Prisons We Broke is considered as the Dalit feminist analysis of patriarchy. She graphically describes the physical and psychological violence women have to undergo in both the public and private circles. Baby Kamble shows the remarkable dignity and flexibility of the Mahar women in their struggle through which they have emerged as the agents of transformation in their community.

If the Mahar community is the 'other' for the Brahmins, Mahar women become the 'other' for the Mahar men. Baby Kamble demonstrates how caste and patriarchy converge to prolong exploitative practices among women. In her self-narration, Baby Kamble portrays how Dalit women were the worst victims of superstition, hunger, poverty and the exploitative patriarchal order of Dalit men as well as the men of higher castes.

In her autobiography Baby Kamble presented the live picture of Mahars life in past 50 years living in western Maharashtra. She frankly showed her anger towards the *Chaturvarna*

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system of Hinduism as well as against the patriarchal order prevalent among Mahars which gave a lower status to their women. The autobiography is a social critique of the Hindu social system as well as the patriarchal order of Mahars. Baby Kamble's self and honest analysis made her autobiography totally different from the autobiographies of higher caste women as well as Dalit male autobiographies where the presence of Dalit women as an independent human being rarely felt.

Baby Kamble's autobiography *The Prison We Broke* is deeply rooted in historical and social processes of community. She, by using the free flow of prejudice, questions both the interior and exterior nature of oppression that her community had to undergo. The book is a peek into the inhuman sufferings of Dalit with no sense of self-respect and identity. Her poverty-stricken, undernourished people were forced to live on the fringes of the village with threads as the marker of their caste.

Throughout her autobiography she tries to bring home the point that ignorance was the biggest factor which led to the despairs of her community. She stresses the fact that social bonding and self-awareness make the only key to the prison. Social attachment of her community is reflected in various customs and practices that people of her society adhered. *The Prisons We Break* sarcastically attacks the immoral practices existing within the community. Kamble breaks the myth of Mahar community being an ideal society. This she does by highlighting the triple oppressions - caste, class and gender, which women of her society had to face.

Urmila Pawar

Urmila Pawar's *The Weave of My Life* is originally translated from her Marathi autobiography, *Aadyan*. Urmila throws light on the 'private' and 'public' aspects of her life. She talks openly about the household and marital conflicts. She frankly offers a strong critique of feminist and Dalit politics. The author links her mother's act of wearing baskets, *aadyans*, to her own 'act of writing'. Urmila Pawar's memoirs describe the long journey from the Konkan to Mumbai, bringing realisation of the struggle of three generations for Dalit modernity.

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Urmila Pawar's *The Weave of My Life: A Dalit Woman's Memoirs* belongs to the genre of autobiography which presents the major issues of class, caste, and gender in the Indian context. Apart from recording a woman's discovery of selfhood and assertion of identity it also offers a background picture of the Indians especially Maharashtrian culture including inter personal and strong relations, clashes, and tolerances. Urmila Pawar's *The Weave of My Life* speaks not of a single person but the struggles of the entire society.

The problem of poverty is closely linked with her Dalit-hood, i.e., her caste of Mahars, which is one of the lowest in the Hindu *varna* order and with the problems of gender, i.e., of being born as a woman in the patriarchal Indian society. Throughout her life, she has to struggle against these antagonist forces to emphasize her selfhood and achieve a sense of fulfillment. The narrator, like most of her community, suffers from economic disability. Because of their poverty they do not have adequate food, clothing, proper shelter and other creature-comforts.

The Dalit community of Konkan region of Maharastra, whose caste-based occupation was weaving bamboo baskets were put into limelight by Urmila Pawar in her autobiography, *Aaidan* translated as *A Weave of My Life* (2009). She locates the discrimination, untouchability, labour, gender and sex inside and outside Dalit community. They were considered as racially inferior and polluted by nature itself and were forced to live in secluded part of the locality. She too, as other woman writers of Dalit autobiography, attempts to break the traditions of her community with the help of power of words through revealing the cruel actualities.

Rural Tyranny

One of the major areas of focus of Dalit writings is rural tyranny. Dalit writers sparkled their ink in emphasizing the caste, class and gender bias faced by Dalits in the society where they themselves form a part of it. Through their writings they attempt to make a small change in the viewpoint of the society even though many of the practices are still continued in the society even today.

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Dalit women are exposed to tremendous forms of social, economic, physical and mental torture and exploitations. Dalit women are victims of caste-based killings. They are raped when working in the fields. They are casually exposed and molested and they even invite death if they dare to quench their thirst from a common well. The writings of Dalit women writers are based on the life experiences and awareness. Dalit women writers portray their upsurge for justice. Their life is quite similar to their upper caste equivalent, but the fact is that Dalit woman have been victims of patriarchal society for ages and still have very little right to seek human rights. Their attempt to declare their rights are often met with strong resistance from the higher castes resulting in merciless torture rapes, massacres and other atrocities. The images of reality reveal the level of violence through Dalit autobiographies. The Dalit autobiography stands as honoured end where processes of self-investigation, examining awareness, assertion and identification display a quest of self.

Dalit Autobiographies

In Dalit autobiographies the writers have articulated their positive attitudes towards work which helped them to conquer their enemy and achieve their own identity. Dalit literature rightfully claims its place within the mainstream literary theories, upper caste ideologies and explores the neglected aspects of life, keeping away fantasy and illusionary aspects of life, paving the way to authenticity and liveliness of art.

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Development of Dichotic Word Test in Tamil Speaking Children

Anitha Selvaraj, Ranjith Rajeswaran, and Deepika Jayachandran

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Abstract

Objective

The present study was aimed to developing dichotic word test in Tamil speaking children and also to generate the normative data. The word list consists of two different sets of lists, each list containing 25 pairs of monosyllabic words. These word pairs have equal duration and aligned in such a way that both words were presented simultaneously in both ears.

Method

The Data were administered from 100 children between the age ranges of 7-12 years. Each group consists of 20 participants with 10 males and 10 females.

Analysis

Responses were scored in terms of single correct scores (right correct score and left correct score) and double correct scores.

Results

The results revealed that there was an improvement in the single and double correct scores for both Lists I and List II with an increase in age. The mean scores for right correct score and left correct score for both the lists, right ear scores were greater, compared to left ear scores and double correct scores. This indicates the Right Ear Advantage (REA). However, there was no significant difference between list and gender.

Conclusion

The developed dichotic word test in Tamil can be used clinically as diagnostic tool to assess the auditory processing disorder in Tamil speaking children between 7years to 12.11 years of age.

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Keywords: Dichotic Word Test in Tamil Speaking Children, Dichotic, Right Ear Advantage, Double correct score, auditory processing.

Introduction

Central auditory processing is described as "what we do with what we hear" (Katz, Steeler & Henderson, 1992). Auditory processing disorders (APDs) refer to problems in the perceptual processing of auditory information at the level of central auditory nervous system as demonstrated by difficulties some aspects such as sound localization, lateralization, auditory discrimination, temporal aspects of audition, auditory pattern recognition, auditory performance in competing acoustic signal, and auditory performance in degraded acoustic signal (American Speech - Language -Hearing Association [ASHA] 2005).

CAPD is also frequently a component of the aging process (American Academy of Audiology [AAA] 2010). About two to three percent of children, with a 2:1 ratio between boys and girls (Chermak & Musiek, 1997). It is also estimated that CAPD occurs in 10 to 20% of adults (Cooper & Gates, 1991). Patients with APD frequently experience unusual difficulty hearing or understanding speech in various adverse acoustic and listening situations, such as listening to distorted or rapid speech, or hearing in noisy or reverberant environments, even though normal-hearing thresholds. One very common complaint of APD is difficulty hearing in the presence of noise (AAA, 2010).

Assessment of auditory processing was initially discovered by Kimura (1961), to evaluate the function of the central auditory nervous system includes hemispheric asymmetry and unilateral lesion effects using dichotic listening. The term "Dichotic Listening" refers to a condition in which different sounds to the right and the left ear simultaneously. Dichotic listening tests is one of the powerful behavioral test battery for assessment of hemispheric function, inter-hemispheric transfer of information, maturation of central auditory nervous system and identification of lesions of the central auditory nervous system (Keith & Anderson, 2007).

To measure dichotic listening, many speech stimuli such as digits, words, consonant-vowels and sentences are available among which digits are most exploited due to limited

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contextual cues and are quiet easier to administer. However, digits are easy to recognize for both normal hearing and hearing-impaired listeners because, they are a closed-set task that may incline to overestimate dichotic speech recognition ability and highly familiar (Strouse & Wilson, 1999).

Developing Dichotic Word Test (DWT) is most crucial because the auditory system is undergoing maturation, thus age-specific data are required to help in making decisions about whether a child's auditory system is developing normally or otherwise and the availability of age specific normative data also facilitates clinicians to monitor a child's performance over time during maturation time (Keith, 2000) .To incorporate as part of the central auditory nervous system evaluation battery, since dichotic measures have demonstrated good sensitivity in identifying and differentiating cerebral level lesion (Roup, Wiley, & Wilson, 2006).

The test interpretation needs to consider three parameters: the right-ear score, the left-ear score, and the ear advantage, which is defined as the overall difference in performance between the two ears. In the typically developing child, Dichotic Listening Test that use linguistically loaded stimuli generally yield right ear scores that are significantly higher than left-ear scores, reflecting the left hemisphere dominance for language processing (Hynd, Obrzut, Weed & Hynd, 1979). This phenomenon is referred to as the right-ear advantage (REA) (Speaks & Niccum, 1977) but, not every individual demonstrates a REA.

It is ideal to have speech tests in all languages as the individual perception of speech is influenced by their first language/mother tongue (Singh & Black, 1966).In dichotic word test there is not specific material in Tamil language for assessing the auditory processing ability. The need of the study is to develop dichotic word test and identify the auditory processing disorder in children since it is not available. Developing Dichotic Word Test (DWT) is used to investigate the maturation of auditory nervous system and neurological basis of learning disability in children, age specific data is warranted to find development of the child's auditory system. To include the DWT as part of the CANS evaluation battery, since dichotic measures have been found to be good sensitivity in identifying and differentiating cerebral level lesion (Berlin, & McNeil 1976). Normative data from a representative population is mandatory to confirm if it is a valid and reliable measure of auditory processing ability would be a prerequisite (Musiek, Gollegly, & Ross, 1985).

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Method

The present study was carried out with the aim of developing the dichotic word test and also to generate the normative data. The test was developed in Tamil language.

Phase I: Procedure for Developing Test Material

The test stimuli were prepared using monosyllable words. The words were selected from school books and were familiarized for the children within the age range of 7 years to 12 years.

Evaluation of Familiarity of Test Item

The list of 200 words were given to 15 professionals at Madras ENT Research Foundation-Institute of Speech and Hearing and the rating was done using Likert 5-point scale, with following rates: 0 – Very unfamiliar, 1- Unfamiliar, 2- Quite familiar, 3- Familiar, 4-Very familiar, and from this 100 words were extracted and constructed into two lists such as List I and List II.

Recording of Test Stimulus

The list of words was recorded using PRAAT 4.5.16 version software with a sampling rate of 44,100Hz in an acoustically treated environment. The speaker was instructed to produce each word three times clearly and naturally using a constant vocal effort without tension. Two Tamil speaking individuals had evaluated the clarity and naturalness of intonation. The digitalized word signals were edited using Pro Tools HD 12 software and the recorded stimuli were equalized to ensure that the intensity of all sounds was at the same level. The recorded stimuli were presented to 20 Tamil Speaking normal hearing individuals includes children and adults to ensure the good quality of the stimulus. The results obtained were greater than 90%. The word list consists of two different sets lists, each containing 25 pairs of monosyllabic words.

Construction of Stimulus

Dichotic word list duration was calculated for each words using PRAAT 4.5.16 version software and words with equal duration were paired together such that the onset and the offset times of the words were overlapped. The maximum difference in the duration of each word in a pair was not greater than 2ms. Two word lists each with 25 monosyllabic words were paired in the

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above the manner. It was ensured that each word occurred only once in the presentation of 100 words.

The words starting with the same phonemes were excluded as per the guidelines given by Roup, Wiley and Wilson (2006). The five pairs of words from list I and list II were taken as trial words or practice words and followed by twenty pair words of target taken for scoring. Inter-stimulus interval of 10 seconds is added between word pairs to function as the response time. A 30-second, 1000 Hz calibration tone was recorded at the beginning of the compact disc at a level equal to the average intensity of the words. Stimuli were played through the two different channels right and left and the stimuli were routed for the same stereo track such that one word of the pair was routed to one ear and the other word of the pair was routed to the other ear.

Phase –II Establishing Preliminary Data for Dichotic Word Test
Participants
Data were collected from 100 Tamil speaking children between the age ranges of 7-12 years. The Participants were divided into five age groups (7-7.11; 8-8.11; 9-9.11; 10-10.11; 11-11.11 years). Each group consists of 20 participants with 10 males and 10 females. The subjects were randomly selected from the school registers based on their date of birth and gender, to make sure that each age group was represented by an equal number of males and females. Parental consent was obtained according to the guidelines of bio behavioral research and the written consent was taken for all he participants.

Inclusion Criteria
All participants must have passed the Screening Checklist for Auditory Processing (SCAP) developed by Yathiraj & Mascarenhas (2003) to rule out any auditory processing deficit. The participants with normal hearing thresholds were included for this study. Bilateral normal-hearing thresholds (0-15 dB HL) at frequencies from 250 Hz to 8000 Hz for air conduction thresholds and 250Hz to 4000 Hz for bone conduction threshold. Speech recognition threshold should be ±12 dB (re: PTA of 0.5,1 and 2 kHz). In addition, Speech identification score of > 90% at 40 dB SL (re: SRT) in both ears. Bilateral type-A tympanograms and normal acoustic reflexes (ipsi and contra)

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in both ears, and Right-Handedness were included**.** Participants with other associated problems were excluded from the study.

Test Environment

The testing was carried out in a well-lit air-conditioned sound treated double room and noise levels maintained within permissible limits as per ANSI S3.1 - 1991.

Instruments

A calibrated two channel Cello Inventis diagnostic audiometer with TDH-39P headphones and B71 bone vibrator was used to estimate the Pure Tone Threshold, Speech Recognition Threshold (SRT), Speech Identification Score (SIS), and Uncomfortable level for speech (UCL). Calibrated Clarinet Inventis was used to rule out the middle ear pathology. The word lists were played through the audacity software, connected to the computer using audiometer.

Procedure: The test was done in two stages
 Stage I – Procedure for Participants Selection

Screening Checklist for Auditory Processing developed by Yathiraj and Mascarenhas (2003) was administered to the children by the class teacher. This checklist has 12 questions related to Auditory Processing (Auditory perceptual processing, Auditory Memory). The class teacher was asked to score on a two-point rating scale (Yes/No). Participants who scored less than 50% (<6/12) were considered for the study (passed SCAP). Pure tone thresholds were obtained at octave intervals between 250 Hz to 8000 Hz for air conduction and between 250 Hz to 4000 Hz for bone conduction using modified version of Hughson and Westlake procedure (Carhart & Jerger, 1959). The Participants hearing threshold was calculated and the average was taken for 500, 1000 and 2000 Hz. Speech recognition threshold was obtained using the spondee word list in Tamil developed by Dayalan (1976). The intensity at which spondees presented was 20 dB SL (re: PTA) and the children were asked to repeat the spondees. The minimum intensity at which the children were able to repeat two out of three spondees correctly was considered as speech recognition threshold of children. Speech identification score was carried out at 40dBSL (re: SRT) using the monosyllabic words in Tamil developed by Swarnalatha (1972). The children's tasks were to

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correctly repeat the words presented in the live mode. Each correct response was given a score of 5%. The total correct response was calculated and termed as speech identification score. Tympanometry was carried out at 226 Hz and then acoustic reflex was done at 500, 1000, 2000 and 4000 Hz ipsilaterally and contralaterally. Tympanometry and reflexometry were carried out to rule out the middle ear pathology.

Stage II – Administration of Dichotic Word Test

The dichotic word test material was played through computer connected to the audiometer through auxiliary input. The recorded stimuli were presented at the 40 dB SL; the participants were instructed to repeat the words heard from both ears simultaneously. You may repeat words from any ear first, 'Pay attention, this won't take long'. Before the real test practice items were given to understand the test procedure. Verbal responses were taken from all the participants in the study. Tester noted down the response on the data sheet.

Calculation of Scores for Dichotic Word Tests

The participant's responses were calculated in-terms of correct responses for each ear. The right-ear score (RES), left-ear score (LES) and double correct score (DCS) were calculated for both the lists. A score of one was given to each correct pair and each correct word.

Analysis

The collected data were tabulated and statistically analyzed, using statistical package for social science (SPSS) version 16 to investigate the effect of age, ear, gender and list. Descriptive statistics includes Mean, Standard Deviation and Range for Right Correct Score (RCS), Left Correct Score (LCS) and Double Correct Score (DCS) and inferential statistics, i.e. paired sample 't' test and independent 't' test were done to extract significant difference.

Results & Discussion

The aim of the current study was to develop the dichotic word test in Tamil speaking children and also to investigate the effect of ear, list, gender and age. In the present study, data

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were collected from 100 Tamil speaking children between the age ranges from 7 to 12 years. Each group had twenty participants with equal number of males and females.

Ear Effect

The descriptive statistics: mean, standard deviation (SD) and range for right and left ear across the age groups for both the lists are depicted in Table 1.

Table 1 *Descriptive Statistics of Single and Double Correct Scores for Both Ears.*

Age group		Right correct score		Left correct score		Double correct Score	
		List I	List II	List I	List II	List I	List II
7-7.11 years	Mean	16.10	15.70	12.70	13.30	10.60	10.15
	SD	1.68	2.49	4.44	3.06	4.05	3.31
	Range	12-19	10-19	4-20	9-19	4-19	5-16
8-8.11 years	Mean	16.60	17.00	13.85	13.40	11.25	10.85
	SD	1.73	1.95	3.86	3.23	3.67	3.60
	Range	13-19	13-20	4-19	5-18	4-17	3-17
9-9.11 years	Mean	16.70	16.50	14.80	15.10	12.35	12.45
	SD	2.58	1.85	2.82	2.51	3.25	3.27
	Range	9-20	13-19	8-19	8-19	6-18	5-17
10-10.11 years	Mean	17.80	17.75	16.70	16.70	14.85	14.90
	SD	1.64	1.41	2.64	2.36	2.98	3.21
	Range	15-20	14-20	10-20	11-20	6-20	7-18
11-11.11 years	Mean	18.35	18.75	17.40	16.90	15.85	15.70
	SD	1.09	0.91	2.01	1.71	1.69	1.81
	Range	17-20	17-20	12-20	13-19	12-18	12-19

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It is inferred from table 1 that the mean scores of right ear is greater than the left ear scores in list I and list II irrespective of the age groups. The mean scores of right and left ear differences were decreased as age increases.

Comparison between the Ears

The paired 't' test was done to evaluate the significant difference between the ears on RCS and LCS. The t- value, degrees of freedom and its significance between the two ears across all age groups is depicted in the table 2

Table 2 *The 'T' Value and Significance 'P' Value of Paired 'T' Test between the Ears*

Age group	Pairs	t-value	Df	Sig(2 tailed)
7-7.11 years	RCSI-LCSI	3.633	19	0.002**
	RCSII-LCSII	3.015	19	0.007**
8-8.11 years	RCSI-LCSI	2.858	19	0.010**
	RCSII-LCSII	4.766	19	0.000**
9-9.11 years	RCSI-LCSI	2.111	19	0.048**
	RCSII-LCSII	2.593	19	0.018**
10-10.11years	RCSI-LCSII	1.696	19	0.106
	RCSII-LCSII	2.622	19	0.017**
11-11.11 years	RCSI-LCSI	1.571	19	0.133
	RCSII-LCSII	4.069	19	0.001**

Note. RCSI – Right Correct Score for List I; RCSII - Right Correct Score for List II; LCSI – Left Correct Score for List I; LCSII - Left Correct Score for List II; Df- Degrees of freedom. (p < 0.05**)

From Table 2, it can be concluded that there is a significant difference between the right ear scores and the left ear scores (p < 0.05) for all the age groups except for 10-10.11 years and 11 -11.11 years for the list I. The rationale on the dichotic listening reported that when two different words are presented simultaneously to the right and left ear, normal listeners would accurately

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identify more words on the right ear than on the left ear (Broadbent, 1954). This study consensus with the findings of present study that the right ear scores are higher when compared to the left ear scores, across different age groups. However, as the age increases the pattern of right ear and left ear performance were observed to be similar.

The similar pattern on the scores observed in the present study is in good agreement with the literature reported by Kimura (1961). Kimura, stated that stronger crossed auditory pathways from the right ear ascends directly to the speech dominant left cerebral hemisphere, and also noted that the REA was enhanced by suppression of information ascending via the ipsilateral pathway from the left ear to the speech dominant left hemisphere.

The evidence of the dichotic listening, strongly suggests that the right ear advantage mechanism proposed by Kimura's structural model/anatomical model of dichotic speech recognition is based on several assumptions. According to this model, 1) Contralateral auditory pathways are stronger than ipsilateral pathways, 2) the stronger contralateral pathways occlude or inhibit the weaker ipsilateral pathways, 3) the left hemisphere is the dominant hemisphere for processing speech stimuli, and 4) information presented to the non-dominant ear must travel from the non-dominant hemisphere through the corpus callosum to the dominant hemisphere to be processed (Kimura, 1961a; 1961b; 1967). Hence, the structural and functional (Speech stimuli) aspects are very important to elicit the right ear advantage.

The magnitude of the REA has an effect of age as reported by Fennell, Satz and Morris in 1983. Generally, the developmental effects on dichotic listening tasks suggests an improvement in overall performance as the age increase but, there is not much improvement on the REA as observed with aging. It is due to the development and myelination of the corpus callosum which is responsible for these trends (Bellis, 2003). Another possible reason could be that the dominance for speech is achieved around four years of age or earlier (Kimura, 1963).

The results of the current investigation revealed that there was no shift in right ear's performances, which could be possibly due to the maturation of the CANS that improves after ten years of age falling within the normal range. However, auditory structures such as thalamocortical

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fibers, the primary auditory cortex and the corpus callosum, continues to mature up to 10 years of age and may play a role in speech perception in noise and in ear advantage.

List Effect

The mean, standard deviation and range for the List-I and List -II across the five age groups are obtained for single and double correct scores, which is depicted in table 3.

Table 3 *Descriptive Statistics for List I and List II (Single and Double Correct Scores)*

Age group		Right correct Score		Left correct Score		Double correct Score	
		List I	List II	List I	List II	List I	List II
7-7.11 years	Mean	16.10	15.70	12.70	13.30	10.60	10.15
	SD	1.68	2.49	4.44	3.06	4.05	3.31
	Range	12-19	10-19	4-20	9-19	4-19	5-16
8-8.11 years	Mean	16.60	17.00	13.85	13.40	11.25	10.85
	SD	1.73	1.95	3.86	3.23	3.67	3.60
	Range	13-19	13-20	4-19	5-18	4-17	3-17
9-9.11 years	Mean	16.70	16.50	14.80	15.10	12.35	12.45
	SD	2.58	1.85	2.82	2.51	3.25	3.27
	Range	9-20	13-19	8-19	8-19	6-18	5-17
10-10.11 years	Mean	17.80	17.75	16.70	16.70	14.85	14.90
	SD	1.64	1.41	2.64	2.36	2.98	3.21
	Range	15-20	14-20	10-20	11-20	6-20	7-18
11-11.11 years	Mean	18.35	18.75	17.40	16.90	15.85	15.70

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SD	1.09	0.91	2.01	1.71	1.69	1.81
Range	17-20	17-20	12-20	13-19	12-18	12-19

The mean differences across the age groups were found for both the lists. However, there was no significant difference noted, hence the performance of the dichotic listening is similar for both the lists which would possibly indicate that aligning the two words in two different channels at 0 ms lag time does not alter the performance of the subjects. Hence, this could be one of the reasons for obtaining no significant difference between the lists.

Gender Effect

The mean and standard deviation was measured for both the gender across age groups using both List I and List II, which is represented in Table 4.

Table 4 *Descriptive Statistics for Males and Females across Lists and Age Groups*

Age		LIST –I						LIST-II					
		RCS		LCS		DCS		RCS		LCS		DCS	
		Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
7-	M	15.3	1.82	10.2	4.18	8.10	3.21	14.6	2.79	11.9	2.60	8.30	2.83
	F	16.9	1.10	15.2	3.19	13.10	3.21	16.8	1.61	14.7	2.94	12.0	2.74
8-	M	16.3	2.11	13.7	4.62	10.9	4.01	16.8	2.39	13.0	3.65	10.3	3.94
	F	16.9	1.28	14.0	3.16	11.6	3.47	17.2	1.47	13.8	2.89	11.4	3.33
9-	M	15.4	3.06	15.3	2.98	11.8	3.58	16.2	2.20	14.6	3.06	11.6	3.89
	F	18.0	0.94	14.3	2.71	12.9	2.96	16.8	1.47	15.6	1.83	13.3	2.40
10-	M	17.6	1.64	15.8	2.89	13.7	3.05	17.9	1.72	15.9	2.55	14.1	3.60
	F	18.0	1.69	17.6	2.11	16.0	2.53	17.6	1.07	17.5	1.95	15.7	2.71

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		RCS		LCS		DCS		RCS		LCS		DCS	
11-	M	18.8	1.03	17.0	1.49	15.9	1.59	19.0	0.81	16.7	1.76	15.7	1.70
	F	17.9	0.99	17.8	2.44	15.8	1.87	18.5	0.98	17.1	1.72	15.7	2.00

Note. RCS - Right Correct Score;   LCS - Left Correct Score;   DCS - Double Correct Score;   M - Male;   F – Female

It can be observed from the above Table 4 that the mean and SD scores for males and females are almost similar for single and double correct scores. This similarity is seen in almost all the age groups for both the lists except 7-7.11 years and also females' scores were better than males' scores. The independent 'paired-t' test showed no significant difference (p > 0.05) for single correct scores and double corrects scores between genders for both the lists except 7-7.11 years.

Ghent's in 1961 reported slower left hemispheric dominance in males than in females for speech tasks and also that the development of somesthetic asymmetry was delayed in boys. However, in the present study the mean scores of females across all the age groups were better when compared to males for both Single and double correct score. Girls are more proficient in language skills, producing longer utterances and having larger vocabulary than that of boys, especially during 1-5 years of age (Ruble and Martin, 1998). Contradicting this, another study in 1988 by Hyde and in 1999 by Plotnik reported relatively small difference in verbal performance between males and females.

Krizman in 2012 found females exhibiting robust and quicker responses with faster acoustic components of speech than males. Girls are generally proven to have greater verbal ability than males, which is not obvious until 11 years of age (Maccoby & Jacklin, 1974), which also persists throughout the school years in verbal as well as written skills (Lynn, 1992). Bellis and Wilber (2001) also advocated that the gender effects on the auditory evaluation of inter-hemispheric transfer are small and clinically insignificant. Hence this could be one of the possible agreement of the studies discussed for the present study that females are having higher mean when compared to males in younger age group. However, no significant difference was noticed.

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Age effect

The descriptive statistics of right correct score, left correct score and double correct score for all the age groups is depicted in the table 4.1. The mean scores for single correct scores and double correct scores are noted to be increased as the age increased from seven years to 12 years for both the lists. Especially between the ears, the right ear scores have higher scores compared to left ear scores across all the age groups indicating right ear advantage for both the list. Also, we can find that the mean double correct scores are lesser for all the age groups as compared to single correct scores.

Figure 1 Mean of ear specific correct scores across age groups.

(A)   *(B)*
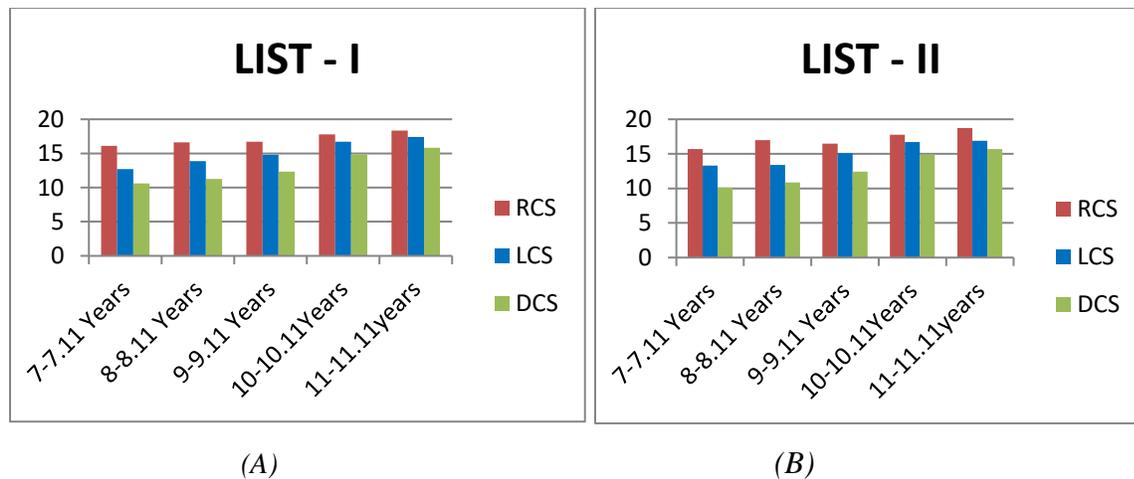
Figure 1: Mean score for right correct score, left correct score and double correct score for 7-7.11 years to 11-11.11 years for List I & II.

It can also be inferred from Figure 1(A) & (B) that the mean right correct scores, left correct scores and double correct scores were increased as the age increases from 7 to 12 years for both the lists. Especially right correct score is higher compared to the left correct score and double correct score across the age groups. But the mean value is much lesser for double correct score compared to right ear correct score and left ear correct score.

Independent paired 't' test was done to investigate the significant difference across age groups of single and double correct scores within each list . Independent paired 't' test revealed a

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significant difference for right correct scores (t value = -5.02,   p < 0.01),left correct scores (t value = -4.31, p < 0.01) and double correct scores (t value = -5.35) across age groups for the list I , and right correct score (t value = -5.13, p < 0.01), left correct score (t value = -4.59, p < 0.01) and double correct score (t value = -6.57, p < 0.01) across age groups for list II.

It can also be inferred from Figure (A) & (B) that, the mean right correct scores and left correct scores and double correct scores were higher for 11-11.11 years compare to the 7-7.11 years. This indicates significant difference were observed 7-7.11 years and 11-11.11 years.

The present findings of the study are supported since the dichotic word scores increased with the advancement of age can be due to the differential myelination of the subcortical and the cortical structures. The corpus callosum and certain auditory association areas may not have completed myelinogenisis until 10 to 12 years or older (Salamy, Mendelson, Tooley & Chapline, 1980; Hayakawa et al., 1989). Also somatosensory evoked potential used to measure interhemispheric transfer function denotes that the maturity of the corpus callosum ranges from 10 to 20 years of age (Salamy et al., 1980).

Berlin, Hughes and Lowe-Bell (1973) as well as Willeford and Burleigh (1994) reported increase in the brain ability to process two channel stimuli as function of age showing right and left ear score increased significantly with age. However, ear advantage varies with the type of stimulus used. Bellis (1996) reported that linguistic stimuli indicate more pronounced the maturational effects. The REA is computed by comparing right ear scores to left ear scores during simultaneous presentation condition. Unlike more linguistically loaded tests of dichotic CVs does not show significant maturational effect in normal hearing children ages 7 to 15 years. The dichotic CV showed higher right ear advantage (Berlin et al., 1973) on other hand dichotic sentences also shown right ear advantage as the age increases (Willeford & Burleigh, 1994).

Differences are accounted for by age-related changes occurring in the central auditory processing system and specifically involves the decreased conduction of the corpus callosum (Bellis & Wilbur, 2001). Left-ear scores were reduced as compared to right-ear scores due to

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maturation of corpus callosum is not completed to transfer complex stimuli from the right hemisphere to the left hemisphere. As the age increases the myelination of the corpus callosum is completed, the interhemispheric transfer of information improves and left ear scores approach to those obtained in adults (Musiek, Gollegly, & Baran, 1984).

The double correct scores were decreased in all the age groups compared to single correct scores due to the inability to process simultaneous for both channel at the younger age and also suggested that the single correct scores must be used to calculate the norms rather than double correct scores. Interpretation of ear effects in dichotic listening to the double correct scores does not provide information compare to single correct scores (Dermody, Mackie, and Katach (1983) as the similar findings are in consensus with present study.

Effect of Handedness

The present study was carried out children with right handed from 7 to 12 years. Results of the current study revealed right handed children had higher right ear advantage due to left hemisphere dominant for speech perception. The results were agreement with previous finding of dichotic listening task with right handed person this was done by Branch, Milner and Rasmusson (1964) found that 90% of right handed people had language lateralized in the left hemisphere and 60% of left handed subjects exhibited left hemisphere language processing. These results, indicate left handed people being more ambidextrous than right handed people. The means that left handed people may have more connections between their hemispheres, resulting in less lateralization. Due to the left hemisphere lateralization, researchers restrict testing to right handed subjects when measuring dichotic speech recognition.

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William Wordsworth as Philosophical Escapist: A Critical Evaluation

Dr. Mohammad Shaukat Ansari

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William Wordsworth

Courtesy: https://www.biography.com/people/william-wordsworth-9537033

Abstract

William Wordsworth was a prolific voluminous writer and few poets stand in comparison to him. He is far more than a member of any movement; through his supreme poetic expression of some of the greatest English poets. As a profoundest interpreter of Nature in all poetry, his feeling goes beyond the mere physical and emotional delight of Chaucer and the Elizabethans. For him, Nature is direct manifestation of the Divine Power, which seems to him to be everywhere immanent in her.

The present paper deals with the tendencies of escapism in Wordsworth's poetry. In addition, it aims to prove that Wordsworth, under the tremendous influence of 'Pantheism', 'French Revolution', "Rousseau's philosophy' and 'Godwin's outlook', took his tenets from the deep-rooted convictions of the day and gave them the authenticity of personal experience and vitality of the poetic expression. As a matter of fact, Wordsworth regarded himself with Coleridge as a philosophical poet and his philosophy according to his confessions, was hewn out of his own experiences and entitled him to the position of teacher of society which he was anxious to achieve and maintain.

Keywords: Wordsworth, Ecological, doctrine, emotion, escapism, humanity, imagination, intellect, Nature, philosophical, poetic expression, romanticism, sensibility, spontaneous, tendencies, transcendental

Romanticism

The term 'Romanticism' stands for several things together. It has been associated with the word 'romances' of the medieval period which had a certain feeling of remoteness and a far-away atmosphere particularly regarding the landscape: feats of daring and bravery; chivalry, belief in supernatural charms and magic; woman worship, etc. In Romantic era, even death was romantic; it was considered a beautiful land of dreams where one could escape the harshness, troubles and greyness of reality. When one sleeps, one dreams and in death one would be dreaming forever, eternally united with Nature. In life, Romantic poets were sad, melancholic, disappointed, alienated, lonely, burdened with social injustices, and powerless against established social and moral norms, and the only comfort and sweetness they could get was sleep; dreams. Hence, originally the word "romantic" signified the qualities in these semi-historical cycles, such as, "far-fetched and opposed to fact."

A Major Romantic Poet

William Wordsworth was a major English Romantic poet who, with S. T. Coleridge, helped to launch the Romantic Age in English literature with their joint publication of Lyrical Ballads (1798). Literary historians consider Lyrical Ballads a seminal work in the ascent of

Romanticism and a harbinger of trends in the English poetry that followed it. The poetic principles discussed by Wordsworth in the 'Preface' to the 1800 edition of Lyrical Ballads constitute "a key primary document of the Romantic era because they announce a revolution in critical notions about poetic language, poetic subject matter, and the role of the poet.1

Poetic Career – Three Periods

Wordsworth's poetic career covers a period of more than sixty years. He was a prolific voluminous writer and few poets stand in comparison to him. He is far more than a member of any movement; through his supreme poetic expression of some of the greatest English poets. As a profoundest interpreter of Nature in all poetry, his feeling goes beyond the mere physical and emotional delight of Chaucer and the Elizabethans. For him, Nature is direct manifestation of the Divine Power, which seems to him to be everywhere immanent in her.

Wordsworth, more than any other great English poet, is a poet for mature and thoughtful appreciation. Various critics divide his poetical career curiously. For example, Harper divides it into three periods and Bateson into six. But the division of Herbert Read seems to be more reasonable. He divides Wordsworth's poetical career into three – the Early Period, the Period of Gloom, the Glorious Period and the Period of Decline.

Does a Poet React to Impression Immediately?

It is commonly observed that feelings tend to express itself in the speech or action. But the poet's feelings do not act in this way. According to Wordsworth, the poet, as a poet, does not react to an impression immediately. He allows it to sink into his mind along with the feelings which it has excited. When, later, the impression purged of accidents, is recalled, the original feeling, similarly purged, revives with it. This is what Wordsworth means when he says that poetry takes its origin from emotion recollected in tranquility. The poet is endowed with the ability to reconstruct an emotion to an eminent degree.

Wordsworth's Belief

What distinguishes Wordsworth from other poets is his firm belief that Nature is not merely a physical phenomenon, but a living entity. To him, Nature has not only life but feeling also. It is a living sentient being. Wordsworth goes even beyond that. To him, Nature is endowed not only with life and feeling, but also with will and purpose. He worshipped Nature, because he saw n all natural objects the indwelling spirit of the Supreme Being.2 He brilliantly scribes to it all the attributes of humanity – life, feeling, thinking, and willing. Further, his mysticism is deeply rooted in his conception of Nature. For him, Nature has life and joy in herself; she is a manifestation of an active principle which has its noblest seat in the mind of man. His senses, through which he communicates with Nature, feed his soul. That is why Wordsworth is of strong opinion that Nature is the guardian of his heart and soul of all his moral being.

Tendencies of Escapism in Wordsworth's Poetry

Wordsworth's *The World is Too Much with Us* that speaks volumes about poetic philosophy, is a scathing attack on the gross materialism and consequent moral and spiritual decay of the people of his times. Wordsworth is pained to see people busy hoarding and squandering wealth and thus wasting their nobler and greater power. Moral elevation and spiritual enlightenment in man is possible only when he subjects himself to the chastening influence of Nature. So far escapism tendency is concerned, "The world is too much with us" not only characterizes the entire Escapist Movement but epitomizes the escapist tendencies in Wordsworth. He wanted to turn his back on a 'world' that offered three reasons for him to escape. He wanted to escape from the city, trammeled by convention and commercialization, to Nature, free, glorious, luxuriant in its nobility: the voice, friend, nurse, mother, guide, solace of man. Secondly, Wordsworth craved to escape from man, depraved by vice and limitations, his higher faculties benighted by the effects of the Industrial Revolution and the French Revolution and find surcease, and realization of his humanitarian ideals in nature's man, rejuvenated by Nature, blossoming to full fruition of all his powers under Nature's benign and chastening influence. Thirdly, Wordsworth wanted, in a personal ultimatum, to escape from his personal disillusionment to personal rehabilitation.

Moods of Escape

In moods of escape, it is evident that it is rather an intellectual than an emotional escape. It is an objective escape with a subjective purpose. Wordsworth would relieve himself, not so much of himself, as of those exterior circumstances which aggravate and disturb him.

The escapist tendencies evidenced in Wordsworth's poetry are of a philosophical and ethical tone. To arrive at this exposition, it would seem logical to consider first the exterior circumstances of the world at large from which Wordsworth escaped and the resulting expression in his poetry. Then his escape from man himself to Nature's man will be surveyed and commented. In both instances Wordsworth, escaping from a fallen world and a fallen man went to Nature, but with this difference: in the first instance, he sought in Nature idealized living conditions for society, as a whole, and in the second instance, he went to Nature for those personal, ethical and philosophical bases as surcease for his personal disappointments in man as a social, human being. The one escape was general; the other, particular. Finally, the third, takes in the other two and synthesizes them: Wordsworth seeing all his philosophy and his own personal 'self' in Nature. All this is a slow process, one mood dovetailing the other; no distinctive boundaries for anyone of them; yet each distinct, at some period in his life.

Noting then, Wordsworth's escape from commercialized society, he is not the first to rebel against its condition. Goldsmith in *The Deserted Village* regrets the passing of fair Auburn.

Lady Winchelsea in *A Nocturnal Reverie* after describing a nature bountiful night, continues:
"In such a night let me abroad remain
Till morning breaks and all's contused again;
Our cares, our toils, our clamours are reviewed,
Or pleasures, seldom reached, again pursued."
(ll. 46-50)

Return to Nature

Grongar Hill of John Dyer is a typical poem of the return to Nature. Pre-eminently *The Seasons* by James Thomson glorify Nature. These, as it were, encourage Wordsworth to go to Nature. Hence, in the famous sonnet, *The World is too Much with Us*, an excellent piece of poetry, Wordsworth voices his escape:

"The World is too much with us, late and soon;

Getting and spending we lay waste our powers;

Little we see in Nature that is ours;

We have given our hearts away, a sordid boon."

The poet is pained to see people busy hoarding and squandering wealth and thus wasting their nobler and greater powers.

Specifically, Wordsworth is dismayed at "the artificiality, the complexity, the patent fraud and wretched poverty, the contrasting conditions of rich and poor."3 He escapes from a world of commercial competition because "it blinds him to the loveliness which he believes to exist in natural scenes."4 His friend, Robert Southey, expresses the mutual sentiment in *On a Landscape of Gaspar Poussin.*

Residence in Lake District

Wordsworth, by his very choice of residence in the Lake District, endorses his escape from city life. Gradually this district, too, becomes revolutionized and he foresees:

"Change wide, and deep, and silently performed

This Land shall witness; and as days roll on,

Earth's universal frame shall feel the effect;

Even till the smallest habitable rook,

Beaten by lonely billows, hear the songs

Of humanized society."

(11. 384-389)

Personal Memoirs

Reading the personal memoirs at the head of Wordsworth's poems gives a further insight to the extent to which Wordsworth tried to escape from the commercial life of the English towns and to become attached to the simple rustic life and scenes or his own Lake District.4

The Prelude, philosophically recounts a journey of self-exploration by the end of which the poet is certain of his calling as a poet. As we study his creative process, we will see how he relates emotion, cognition and reflection in his concept of imagination. Moreover, the poem expresses the deep sense of joy and relief that Wordsworth felt after leaving the big city of London for Racedown where he and Dorothy came to settle in the autumn of 1795. Here in London he felt like "a discounted sojourner". But in this valley of Racedown, the poet felt as free as a bird to settle down wherever he liked. He was then relieved of the burden of the artificial life in London. He could then shake off the depressing load of despair and dejection from his soul. Lofty ideas and exalted flights of imagination could crowd his mind.

"Oh there is blessing in this gentle breeze,

A visitant that while it fans my cheek

Doth seem half-conscious of the joy it brings

From the green fields, and from yon azure sky.

Whate'er its mission, the soft breeze can come

To none more grateful than to me; escaped

From the vast city, where I long had pined

A discounted sojourner: now free,

Free as a bird to settle where I will".

The Prelude, ll. 1-9

Impact of French Revolution

The great Revolution of France had its deep impact on Wordsworth's outlook on life, on Nature, and on society. As a contemporary of the French Revolution, Wordsworth was at first fascinated by its cry of "Equality, Fraternity and Liberty." He dreamed that at last the Utopia

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which he had been seeking in England in his escape from its factory system and consequent commercialization, had been realized in France.

With the failure and tragic close of the French Revolution Wordsworth "turned to philosophy, and, still trusting revolutionary theories, became an ardent disciple of William Godwin, admitting which reason could not prove and, in opposition to the attitude of his youth, toiled intent to anatomize the frame of social lite."5 The period of the influence of Godwin on Wordsworth may be dated between 1793 and 1797. Godwin's Political Justice gave him all he needed temporarily. The unexplored Utopia or democracy was the ideal to which Wordsworth fled….

"more ardent in that it was based on the belief in the original goodness and ultimate perfectibility or man and justified the most absolute optimism. For the great consummation to which all tends is nothing less than a perfected race, all base appetites crushed under man's feet, old age averted, and the immortality or a perfect body attained on earth, under the law or perfect reason."6

Fascination with Death

Wordsworth's fascination with death, purporting a feel of his escapism, frequently shows up in his poetry. *The Lucy Poems*, for instance, are a series of poems about a young girl who may or may not have been a figment of Wordsworth's imagination, and who ultimately dies. Wordsworth looks at the event from several angles. In *She Dwelt among the Untrodden Ways*, he focuses on the unexpectedness of her death, and the unpredictability of life and death in general. In *Three Years She Grew*, Wordsworth creates a fanciful rationale for her death: Nature became entranced by her and promised to give her an incredible life, but once all of her promises were fulfilled Lucy had to die. In *We are Seven*, Wordsworth looks at a young girl who had six siblings but now lives at home with only her mother, because two of her siblings have died and the others have moved away. The little girl seems not to understand death throughout the poem, but in the end the reader learns that she may have a clearer understanding than the speaker. In *Lines Composed a Few Miles above Tintern Abbey*, Wordsworth is comforted by the thought that he will live on after his death, because his sister Dorothy will remember him lovingly.

Wordsworth's Philosophical Thoughts in Perspectives of His Escapism

Wordsworth's only means of escape from the blighted life of the past is nature - not yet the deep philosophy of nature - but the Arcadian wilderness. The Lake District again proves a balm. He becomes engrossed in the simple life and simple emotions of the rural characters. "Wordsworth believes that the Lake Country shepherds are on the whole the happiest and best of men. Although by no means perfect, they are the least corrupted people known, and their virtues show what nature intended man to be."7

It is easy to associate Wordsworth with joy and happiness of human destiny. But, in reality, he was fully conscious of the "cloud of human destiny". For example, in *Tintern Abbey*, he speaks of the "still sad music of humanity" which colours the mature mind and makes Nature all the more significant. In the *Immortality Ode*, again we read of the "soothing thoughts that spring out of human suffering". Indeed, it is suffering that leads to the philosophic mind which finds meaning in the "meanest flowers that blows". In the *Elegiac Stanzas*, he welcomes the humanizing of his soul through distress; it is suffering that supplies fortitude and patient cheer. In *The Thorn*, the anguish of the forsaken woman is presented vividly and metaphorically.
"To me the meanest flower that blows can give

Thoughts that do often lie too deep for tears"

Ode on the Intimations of Immortality

The philosophical content of *The Prelude* is made up largely of Wordsworth's doctrine of Nature, which is outlined and repeated in other poems also – especially in the *Tintern Abbey* and *Lucy's Education of Nature*. It has been rightly pointed out the Wordsworthian philosophy of Nature, with its emphasis upon the divinity of Nature, Nature's holy plan, the one life in the Universe and in Man, the joy in the widest commonality spread and Nature as a source of wisdom and moral health, etc., was derived from the current speculations of the day, to which poets, philosophers and scientists had contributed alike. Wordsworth took these tenets from the deep-rooted convictions of the day and gave them the authenticity of personal experience and vitality of the poetic expression. As a matter of fact, Wordsworth regarded himself with Coleridge as a philosophical poet and his philosophy according to his confessions, was hewn out

of his own experiences and entitled him to the position of teacher of society which he was anxious to achieve and maintain.

As regards the poem *Michael* is concerned, it is highly packed with philosophical notions. The tragic end of the old shepherded and his wife leaves an impression of man's helplessness at the hands of worldly circumstances. This universe, in which all life is subjected to fixed laws which must sooner or later bring about its end, is one in which it is not easy for man to live. Here in this specific narration lies the poet's sense of escapism.

Pastoral Doctrine – Rousseau's Influence

This pastoral doctrine of Wordsworth's takes direct reference from a philosopher of the age, who did much in determining Wordsworth's escape to Nature and his glorifying of its inhabitants, and that is Rousseau. His cry was "Back to Nature." He "emphasized the natural gifts of man, instinct, intuition, insight, with special stress on the inherent goodness of children."8

Man is good of himself and under Nature's direct teaching will live most happily and develop most completely. Nature will respond to all the needs of Man. Wordsworth glorified this in his escape to Nature, as a civilization all its own and superior to all others.

Now again in his escape from man, marred by intellectual inhibitions, to man, rejuvenated by nature's direct teaching, Wordsworth follows Rousseau's doctrine. There is further evidence of this in his great works. In *The Excursion*, Wanderer and Solitary are the important characters who teach the only worthwhile knowledge. The Prelude, the finest fruit of Wordsworth's great creative period and The Recluse, an ambitious philosophic poem abound in Nature's characters. Their moral code is simpler: Close to Nature they imbibe the only true philosophy of life. Under the influence of Rousseau, he prefers the rustic to the urban. Hence, Wordsworth resolves:

"Of these (the rustics) said I, shall be my song;

If future years mature me for the task,

Will I record the praises, making verse

Deal boldly with substantial things. My theme

No other than the very heart of man."9

Further, following of Rousseau's doctrine as a means of escape is advanced in his adherence to the idea of "inherent goodness of children." Wordsworth glorified childhood in his Lucy poems. He gives to the escape into childhood a personal connotation as evidenced in Influence of Natural Objects, There Was A Boy, Nutting, The Tables Turned, Book I of Prelude, and superbly, the famous Ode on Intimations of Immortality from Recollections of Early Childhood. The essence of this escape was that it offered a solution to the restless search within him in the idea of pre-existence. Wordsworth believes we have fallen from a superior state or condition and try to escape to that. The closest he can come to it is by recollection of his former greatness. Wordsworth recollects that in his childhood:

"such a holy calm

Would overspread my soul, that bodily eyes

Were utterly forgotten, and what l saw

Appeared like something in myself, a dream,

A prospect of the mind."10

Seeking the glory and the dream, he cannot reconcile himself to present reality. He describes the "truths that wake to perish never." The last lines of the *Ode*, critics indicate as reminiscent of Rousseau, and at the same time indicative of the naturalistic mysticism of Wordsworth:

"To me the meanest flower that blows can give

Thoughts that do often lie too deep for tears."

Nature a Perennial Source of Joy

Wordsworth is evidently a poet of joy. He finds Nature a perennial source of joy. But with the gradual development of his sensibilities, his undiluted sense of joy began to hear the

'still sad music of humanity'. But he would not feel sad in his heart for this reason. Rather he would dispel his gloom by sharing the joys of Nature.

"Not without hope we suffer and we mourn."

Elegiac Stanzas, l.59

Final Conviction

Rapidly, all philosophy, past and present, was failing him, and ultimately he comes to rest in the conviction that:

"Our destiny, our nature and our home

Is with infinitude and only there:

With hope it is, hope that can never die,

Effort and expectation and desire,

And something evermore about to be."

The Prelude (Bk. VI, II 604-608)

Conclusion

Wordsworth himself remarks that he wanted to get away from the classical tendencies of the previous age. The Neo-classicists considered poetry the product of head rather than heart. But Wordsworth changed the whole concept. To him, the clear springs of poetry must flow freely and spontaneously – it cannot be made to flow through artificiality laid pipes. Secondly, poetry is a matter of feelings, powerful feelings. It is generated in the heart not in the mind; it is never an intellectual process. The glorious outburst of imaginative work is the result. His very definition of poetry: "A spontaneous overflow of powerful feelings" is escapist. He is escaping from the rigidity of classical form, Spenserian stanza, the couplet, use of mythology and artificial modes of expressing sentiment which were far from spontaneous. Not only feeling but powerful feeling is a far cry from the cold reasoning of the Augustan period. The contemplation of Nature alone for Wordsworth was the means of arousing feelings in him. As has been before intimated, his return to Nature was an escape from the tawdriness of the town, "from the pressure of the ordinary - a mode of deliverance from the dead weight of routine." Further than that, he indulges in nature until it becomes a personality for him, a Transcendental being, almost his God.

In conclusion, Wordsworth can be adequately discussed only in his escape from reality into Nature and the philosophy he built up as a result. The past, neither of the Middle Ages, nor of classical antiquity, held any charm for him. His was a different, personal, egotistic past. To trace Wordsworth's escapism into nature has been the burden of this chapter. "He, who escaping through passionate love of Nature from self, looks straight into Nature and sees her as she is, beholds God not only as a personal, but as impersonal, not only as a human God, but as far beyond humanity."11 It is to this that Wordsworth develops as an escapist.

Relevance of this Research Paper in the Present World Scenarios

In *Ecological Literary Criticism: Romantic Imagining and the Biology of Mind*, Karl Kroeber vehemently argues that British Romantic Poetry was "the first literature to anticipate contemporary biological conceptions and that poets such as Wordsworth, Coleridge, Shelley and Keats were proto-ecological in their intellectual orientation"12 (Kroeber: 2). They often seek to address perennial questions concerning the relationship between mankind and the natural world which has become one of the most important terrains for the development ecological criticism. Everybody seems to be concerned at the impending doom of our planetary ecosystem due to an array of man caused environmental hazards on an unprecedented scale as never before.

What is alarming that despite widespread awareness of these shocking environmental problems no effective remedial action is in sight. The poetry of Wordsworth which has been critically discussed and probed in this paper, will be a positive step towards the solution of this turbulent global problem because, "the business of literature is to work upon consciousness"13 (Bate, 2000: 23). Hence the Wordsworth's poetry assumes utmost significance in the context of generating awareness for Environment, promoting love for Nature, preserving of natural resources for all species on the earth.

In addition, our society is today fast losing social values, moral values and human values in the name of so-called progress and as consequences, prejudices, differences, selfishness, and other social evils are challenging our real mottos of life. However, in the present social set up

man must be true to his own impulses and desires, but not greedy. He should be available to help his fellow man irrespective of any sort of discriminations. He should be in constant communion with humanity and then with himself analytically. This means that genuine humanity is in big demand everywhere, and we need to study the Romantic poetry in this perspective too. For example, one of Wordsworth's greatest worries is the descent of humanity. As man moves further and further away from humanity he seems to be losing more and more of his soul. Often when Wordsworth is in nature he is saddened because he is forced to think about the people trapped in cities, unable or unwilling to commune with nature. In London, 1802, for instance, Wordsworth complains that man's morals are in a state of constant decline, but the morals he is talking about have more to do with following the natural process of life – being free and powerful, not tied down by city living or common thoughts. Wordsworth symbolically makes a strong plea to the poet John Milton to return and teach humanity how to regain the mortality and virtue it once had. The greater portion of Wordsworth's poetry is ethical; it teaches moral lessons. Wordsworth himself said, "I want to be considered as a teacher or nothing else". Wordsworth's democratic impulse, influenced by the French Revolution, led him to become a poet of man, or rather a common man. The men and women of his poems are not kings, queens, princes or aristocratic men. They are ordinary simple folk like the Cumberland beggar, the leech-gatherer, the solitary reaper, or the forsaken village girl. The reading of such men or women and their toiling and struggling aspects of life lead us towards nursing the sympathetic feelings for common people which they deserve in our present democratic set ups of society.

The power of Wordsworth's poetry derives from the intensity and sincerity of his spiritual experience. What comes from the heart goes to the heart. He felt deeply but the emotion was calm and equable. It was not disturbing and turbulent passion. Accordingly, we are moved deeply, but it is a feeling of calm pleasure. The aspects of his teaching are – simple living and high thinking – a return to naturalness and simplicity, love of one's fellows, faith in divine Providence, control of one's desires and hopes, and obedience of divine law – the eternal law of Duty that preserves 'the stars from wrong' and keeps "the most ancient heavens fresh and strong" (Ode to Duty).

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Technology CALLs You Out of the Ordinary!

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Abstract

The paper has a positive outlook on the introduction of computers as a teaching - learning medium at diverse levels of language education. In a **c**omputer **a**ssisted **l**anguage **l**earning (CALL) classroom, the language teacher is always at a high intellectual platform; directing and leading the students to a methodical range of activities that lead them to a better comprehension for pragmatic competence, for creative use of the language in real life situations.

Introduction

Digital technology is very much part of language learning throughout the world at all different levels, from the primary sector to adult education. The application of computers to language education encompasses a range of complex activities. Technology-integrated language classrooms allow *blended learning* (Bonk and Graham) and *virtual learning* (Engelbart) management systems endorse a new era of teaching methodology. These methods incorporate the use of technology in language learning to facilitate the instructor's role in strengthening learner engagement. In this era where technology rules the world, computers have made a triumphant entry into education and none can deny their significant benefits to teachers and students. In consequence, computers can be effectively used in language teaching for helping students to make the most of the opportunities they are exposed to in a language classroom concurrently their native language exposure is nil.

Multiple Roles of a Computer

In a language class room, a computer has multiple roles to play. It serves as a teacher, an examiner, a task attaining tool, a data source and as a communication facilitator. As a **teacher** it teaches students new language through sophisticated multimedia CD ROMS. In such programs, students can listen to dialogues or watch video clips. They can click on pictures to call up the names of the objects they see. They can speak into the microphone and immediately hear a recording of what they have

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said. The program can keep a record of their progress in language learning, the vocabulary learned and offer remedial motivation if necessary. Many of these CD ROM programs are offered as complete language courses. As an alternative to large CD ROM packages, there are several useful sites on the World Wide Web where students can get instruction and practice in language skills such as reading, listening and writing.

Computer-Aided Assessment (CAA)

Computer-Aided Assessment (CAA) plays an increasingly important role in language teaching and learning. The computer is very good at drill and practice as it tirelessly presents the learner with questions and announces if the answer is right or wrong. Though several early drill and practice programs are severely criticised for their only feedback of *right* or *wrong*, such programs are still popular with many language students at the threshold level. The learners are motivated and unthreatened by private feedbacks. Moreover, infographics and music in these programs provide a stimulating environment for language learning. Today, there are countless well-designed language games which guarantee personal development and lead students to ideal learning environments. "Real-world challenges are easier faced within a game containing effective, interactive experiences" that actively engage learners in the learning process. In a successful game-based learning environment, "choosing actions, experiencing consequences, and working toward goals allow learners to make mistakes through experimentation in a risk-free environment" (Cornillie et al. 50). If two or more students sit at the same computer, they can even generate pragmatic communication while discussing the answers together.

Computer – A Language Tool

The computer has been an indisputable success as a **language tool**. Spread sheets, databases, presentation slide generators, concordancers and web page producers have their place in the language classroom, particularly where the main curricular focus is task-based or project-work. The most important role of the computer in the language classroom is its use as a writing tool. It supports students easily to produce multiple drafts of the same piece of work. Students with messy handwriting can type a piece of work in their favourite font, format the texts easily, facilitate revision and check for spelling errors. While on-line dictionaries help with difficult words, hypertext systems allow the storage of multiple, linked texts providing explanations or commentaries on the text at hand.

Data Source

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The World Wide Web with its enormous source of information is an easier way for students to access information scattered across the internet. Data bases of information make it possible for them to browse text as a method of stimulating their reading, writing and an obligatory resource for project work. All most all computers have a built-in library, including a thesaurus and a dictionary. As an alternative to the Web source, there are many CD ROMs that present information in a more compact and easily accessible form which motivate and assist learners to explore further related information.

Computer- mediated Communication (CMC) Facilitator

Web- assisted computer is a principal medium by which students can maintain either synchronous or asynchronous communication with others at a distance. Language teachers can set up projects in collaboration with schools in another location and encourage students to take part in computer- mediated discussion. Definitely such activities will motivate students and let them to participate in many realistic language tasks. Along with being a language facilitator, computers can thus provide good learning environments by fostering social interaction and thereby contributing to language development. Immediate feedback, peer tutoring, and sharing ideas enhance speaking, reading and writing skills. Thus computer-mediated communication serves as the milestone of the recent development of interactive multimedia, audio-graphic computer teleconference, and interactive television through satellite. Language teachers can effectively use these web-accessed networks in classrooms to assist students in developing better oral skills and communicative ability by stimulating meaningful conversation in real life situations.

Advantages and Disadvantages

Computer assisted language learning (CALL) has its advantages and disadvantages. Involving technology in language learning may reduce the intimacy of student – teacher relationship; it may negatively contribute to students affective feelings in the process of learning. However, technology if properly used, functions as a bridge to break the distance and to actively getting involved in the learning process. Teachers can resort to video conference to either teach or monitor the students' learning process. Through the internet, teacher or learners can obtain as many as possible sources related to the learned – language that can contribute as models of the language use in the real context, with social appropriacy. In addition, the computer can also be used as a more interactive aid generating oral communicative proficiency in target language. However, the multiplicity of the technology available may lead to confusion among the teachers on how to choose the right tool in

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language class rooms. In addition to that, it would be mandatory for them to monitor all activities involving web-accessed CMC.

In that case, the language teachers may resort to e-learning innovations which are easily accessible for educational purposes that further facilitate language acquisition, "provide realistic, native-speaker models" of the language in a variety of media "that do a needs assessment, record what the student has done along with an evaluation" (Lyster and Ranta 42). A progressive language classroom of this kind will reduce affective filters impeding language intake, which might further result in an accelerated pace of learning thereby igniting the learner's interest and desire to master the input without fail. Through its student-friendly settings, CMC can lead to a solution for lack of student participation, reluctant communication and absence of social appropriateness in communication. Thus, CALL can provide vast opportunities for students to hone and promote competence in the chosen language on an international scale.

Conclusion

CALL can be beneficial at places where teacher, time and attention are insufficient. In such situations, computers can facilitate the processes of triggering ideas in a language class. They can give feedback at any convenient moment or comment upon features of written texts and suggest necessary revisions with the assistance of a text editor. By means of computer networking, communities of students can be established. Real audiences and meaningful language goals set in authentic life situations can stimulate the development of competency in written and oral communication. To this point, a CALL environment facilitates to the need of each learner and gratifies individual learner differences.

Technical expertise and devising suitable content goals in instructional materials make the cost of generating and integrating CALL environment in classrooms expensive. Despite these problems, the use of computers for instruction is in fact growing and promises to be an increasingly important aspect of language learning in a scenario where there is a daunting students- teacher ratio and limited instructional time with restricted opportunities for authentic communication in the target language. Given these less than ideal parameters, CALL and CMC can be the answer to provide relevant, student-friendly programmes sought to integrate the various skills of language learning in realistic, socially appropriate environments.

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Ethical Issues in Conducting Linguistic Research on Endangered Languages

Dr. Deepa Moni Boruah, M.A., M.Phil., Ph.D.

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Abstract

The present paper intends to discuss the ethical dilemmas that arise in application of ethical principles while conducting field linguistic study on an endangered language. Ethics are a set of values and principles and standards of conduct established by a profession or group. The people associated with the profession or group has to conform to the principles, values and standards of conduct. Ethical principles and values are not based on the concept of efficiency but are based on the standards of morality. Ethics uphold principles and values that are morally right, as against values that are morally wrong. Thus, when issues are analysed ethically, they are seen from the point of view of morality instead of efficiency. Therefore, various kinds of institutions, ranging from medical organizations to law enforcement agencies adhere to certain ethical principles, values or codes. Similarly, the academic fraternity also observes certain ethical guidelines in conducting research work. Linguistic research involves collection of data from respondents. While conducting such researches, a researcher has to adhere with some ethical guidelines and ensure that ethical guidelines are not violated. Language attrition is now a serious problem to be addressed and recently it has become the core area of researchfor Field linguists. Many indigenous languages and dialects became extinct as their speakers stop using the native language over many years. When a language dies out, future generations lose a crucial part of the culture that shapes their beings as disappearance of language carries away the vast knowledge about history, culture, tradition as well as the natural environment. Many tribal languages of India are now on the verge of extinction and an effort has been going on for preservation and conservation of dying languages. A wide documentation of language as well as culture has a great impact in preservation and revitalization of a particular language and the community. A field work was carried out to investigate the endangered language of a particularly vulnerable tribe, the

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Baiga tribe of Madhya Pradesh. The tribe under study is affluent in their ethno-medicinal practices and other traditional knowledge system. While obtaining the data from participants, a researcher may encounter various ethical problems in the course of research work. The paper discusses the ethical issues that arise in collection of data and practicing visual documentation of the tribe to restore their language and culture.

Keywords: Ethics, Indigenous, Endangered, Language Documentation, Preservation

1.0 Introduction

Ethics has become a cornerstone for conducting effective and meaningful research. As such ethical behaviour of individual research is under unprecedented scrutiny (Best & Kahn, 2006, Field & Behrman, 2004; Trimble & Fisher, 2006). Ethics are a set of values and principles and standards of conduct established by a profession or group. The people associated with the profession or group has to conform to the principles, values and standards of conduct. Ethical principles and values are not based on the concept of efficiency but are based on the standards of morality. Ethics uphold principles and values that are morally right, as against values that are morally wrong. Thus, when issues are analysed ethically, they are seen from the point of view of morality instead of efficiency. Therefore, various kinds of institutions, ranging from medical organizations to law enforcement agencies adhere to certain ethical principles, values or codes. Similarly, the academic fraternity also observes certain ethical guidelines in various areas. One of these areas is research. Linguistic research involves collection of data from respondents and makes analysis of the obtained data. While conducting such researches, a researcher has to follow some ethical guidelines and ensure that ethical guidelines are not violated. While observing such ethical guidelines a researcher may face various challenges. Ethical problems have major influence on the research and handling these problems is necessary to obtain data in ethical way. The present paper deals with discussion on ethical dilemmas arise during conducting field work in some of the remote villages of Baiga tribe of Anupur and Dindori District of Madhya Pradesh.

Language Attrition and Remedial Steps

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Language attrition is now a serious problem to be addressed and recently it has become the core research area for Field linguists. Many indigenous languages and dialects became extinct as their speakers stop using the native language over many years. When a language dies out, future generations lose a crucial part of the culture that shapes their beings as disappearance of language carries away the vast knowledge about history, culture, tradition as well as the natural environment. Many tribal languages of India are now on the verge of extinction and an effort has been going on for preservation and conservation of dying languages.

With the initiative of University Grants Commission (UGC), many central universities of Indiahave established full-fledged Centres for preservation and promotion of endangered languages. Through thesecentres, long term research will be undertaken for documentation, conservation and promotion of endangered languages exclusively all over India.

UNESCO Report

A study conducted by UNESCO (2009) reveals that India has the largest number of endangered languages in the world -- 191 Indian languages are endangered and five as already extinct. Madhya Pradesh is inhabited by 43 scheduled tribes and the main tribal groups in the state are Gond, Bhil, Baiga, Korku, Bhariya, Halba, Kaul, and Maria. Studies reveal that many indigenous languages are dying out worldwide due to the lack of native speaker of that particular language. UNESCO in its 2009 report mentioned that about 200 languages are endangered which are categorized into five different levels of vitality: unsafe, definitely endangered, severely endangered, critically endangered and extinct. In India, out of 1006 languages 196 language are endangered or on the way to extinction. Out of 196, 84 languages are unsafe, 62 definitely endangered, 6 severely endangered, 35 critically endangered and 9 extinct.

PLSI Report

The People's Linguistic Survey of India (PLSI) did a comprehensive linguistic survey of the country in the year 2013 and it said that currently 780 different languages are spoken and 86 different scripts are used in the country. It reports that India has lost nearly 250 languages in the last 50 years or so. 4,000 of the worlds 6,000 languages face a potential threat of extinction, out of which 10 per cent is spoken in India. (Devy, Ganesh. N. 2013).

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Rushing to be Monolingual

Language as a means of communication is vital for humankind through which we, human being express our ideas, thought and feelings to others. The loss of any language is, therefore irrevocable loss for all humanity. Human society solely based on its indigenous language and regional dialects, which make a significant contribution to the "common heritage of humankind". When a language dies, it takes away the vast knowledge of the community. The languages which are at the great risk of extinction are tribal languages. In India many tribal groups have lost their mother tongues and simply speak local or regional languages. One of the reasons of tribal language loss in India is due to the conversion with the prestigious language for their better livelihood and security. Tribal people replace their language with their regional language by encouraging or tolerating bilingualism. The new generation eventually becomes monolingual to the new tongue and gradually the native language moves towards the course of extinction.

Tribal People and Their Languages

Besides, weighing the current situation, tribal people prefer to learn or adopt the regional/official language that offers more job opportunity in the job market and better gain. Indian tribal languages are a good indicator to the lifestyle and history of many of the famous tribes of India. It is our noble responsibility of each individual to take initiative to preserve. The languages used by tribal communities in India are indeed quite complex, but priceless relics of India's past and nearly overshadowed glory. They are a unique and major part of our global heritage. Tribal tradition and practices pervade all aspects of Indian culture and civilization, yet this awareness is often lacking in popular consciousness and the extent and import of tribal contributions to Indian philosophy, language and custom have often gone unrecognized or been underrated by historians and social scientist. In order to keep alive the India's rich culture and heritage its utmost important for all of us to preserve the tribal language that reflect the Indian culture in every aspect.

Usefulness of Linguistic Study

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A wide documentation of language as well as culture has a great impact in preservation and revitalization of a language and the community. Linguistic study involves analysis of primary data and for this purpose; linguistsadopt field survey method. While collecting data from informants, researcher may come across with ethical dilemmas that may have a major influence on the research. On the other hand, it is necessary to carry out a research work ethically keeping in mind that the work does not harm or hurt the sentiment of the informants/community under study. Every research has a responsibility to protect the participants in an investigation.

BaigaTribe

In order toinvestigate theendangered language of the Baiga tribe, a particularly vulnerable tribe groups (PVTGs) of Madhya Pradesh a field work was carried out. It was carried out in the Baiga villages,namely,Gopalpur of Koranjia Block of Dindoridistrictand Garjanbeeja, and Debri Dadar of Pusparajgarh Block of Anuppur District, Madhya Pradesh.The tribe under study is affluent in their ethno-medicinal practices and other traditional knowledge system. The present paper discusses the ethical issues involve in filed linguistic study on Baigani, the native language of the Baiga. The present paper throws light on the ethical issues emerged while conducting fieldwork, particularly in terms of informed consent, risk and benefit and intellectual and cultural property rights of the Baiga tribe.

1.1 The Baiga and Baigani Language

The Baiga, one of the Particularly Vulnerable Tribal Groups (PVTGs) of Madhya Pradesh,inhabit Mandla, Balaghat ,Dindori and Annuppur districts of the state. They are also found in small numbers in the districts of Sioni, Chindwada, Bilaspur, Kawardha and Durg districts of Madhya Pradesh and Chhattisgarh.The Baiga is classified as one of the primitive tribes of Madhya Pradesh on the basis of pre-agricultural technology, low literacy and stagnant and diminishing population (Tewari 1984); they reside in the forest covered hilly tracks of Baigachak area in Dindori district.

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The Baiga's economy is highly depended on agricultural, animal rearing, hunting, poultry-farming and collection of minor forest produces. Forest continues to be major source of livelihood for the Baigas as they sell a number of forest-based products in the local market. They practice Bewar, a shifting, slash and burn method of growing corps. Forest is the important source in the form of 'fauna and flora' to meet their domestic requirements (Elwin, 2007). It is assumed that Baigas may have lived in Central India at least for 20,000 years. According to 2011 census report the total population of Baiga in Madhya Pradesh is 390,000. From the literature (Thomson, 1867:Ward 1870, Russel and Hilaral, 1919; Census of India 1931; Roy1935; Singh, 1990; Elwin 2007) it is evident that the Baigas are offshoot of the Bhuiyan tribe and have many sub branches such as Bhumia, Binijhawar, Bharia, Bhaina, Dhanwar, Saonta, etc. leading to the confusion to the ethnic identity and affinity, thereby they are void of some reservation benefit.They are worshiper of the Mother Nature and this scared belief prohibits them from ploughing the earth. Baiga means a sorcerer or medicine man. The name Baiga is also applied to anyone who serves as a village priest.They utilize their traditional knowledge and indigenous systems of medicine for the treatment of various diseases and ailments. They are largely dependent on traditional herbal medicines for treating diseases. Shifting cultivation or Bewar cutting is not only their chief occupation or main source of livelihood but also a way of life to them.

The Baiga tribe is a patrilineal tribe and endogamous. They allow marriage between a man and his immediate relations of his mother's side. The classificatory system of Kinship prevails in Baiga.

Baigani Language

Baigani language is the native language of the Baiga, one of the primitive tribes of Madhya Pradesh, and an endangered language of India. As per 1961 census reports their mother tongue is Baiganiboli, a dialect of Chhattisgarhi language belonging to the Central group of Indo-Aryan languages. It is believed that the ancestors of the Baigas spoke an Austroasiatic language but due to numerous reasons they lost their language and started to speak a new variety which is later recognized as a variety of Chhattisgarhi influenced by Gondi and Western Hindi. According to Verrier Elwin (1944) Baigani is now recognized as a corrupt form of Chhattisgarhi, but it was once supposed to be a real language with a large number of speakers". Baigani as Grierson in his

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Linguistic Survey of India, states that it is a corrupt form of Chhattisgarhi but is freely mixed up with words and idioms taken from other languages including on the one hand Gondi and on the other Bundeli. It is said that the Baigas inhabitdifferent districts speak distinct languages due to influence of their neighboring languages. Baigas of Mekal hills speak a Chhattisgarhi variety whether the Baigas of Mandala district speaks a variety which is a mixture of Hindi and Awadhi languages. It is evident that Baigani language was constant contact with Gondi, Hindi and Chhattisgarhi languages, for a very long period of time and gradually it assimilated several linguistics features of neighboring languages and with time, it had lost its original Austro-Asiatic language traits and the speaker of the bygone language adopted a new variety which is similar to Hindi or Chhattisgarhi. The newly emerged variety of language is called as Baiganiboliby the Baigas. The original Baigani language is already extinct and hardly any written records or documentation are available. The original language is lost without leaving any written records to trace it. The language also did not have any orthography form.

In 1944, Verrier Elwin documented some Baiga folksongs in his literary piece "Folks songs of the Mekal Hills". In 1947 Prof. S. C Dubey also made an effort to document some of the folk songs of the tribes.

An analysis shows that the language of the folksongs (documented) show similarity with the Chhattisgarhi variety.

I have conducted a preliminary linguistic study on the prevalent form of Baiganiboli and data analysis reveals that the current form of Biaganihas many primary vowel sounds, which can be further distinguished on the basis of length.Theinitial investigation shows that Baigani language exists 8 primary vowel sounds but not limited too.

The primary vowels of Baiganibolican be classified into front and back, round and unrounded vowels. The result also shows that the language has many diphthongslike -/iɑ/, /ɑi/, /ɑu/, /uɑ/, /ɔi/, and /ɔu/ which can be further classified as Rising and Falling Diphthongs. Based on the data collected during the study, it is found that the language has 4 Rising Diphthongs- /ɑi/, /ɑu/, /ɔi/ and /ɔu/ and 2 Falling Diphthongs -/iɑ/ and /uɑ/.

A comprehensive study is neededto be carried out to find out exact number of diphthongs, central diphthongs as well as Triphthongs of the language.   In case of consonant sounds,

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besidesPlossive, Fricatives, and Lateral, the analysis shows the prevalence of Aspirated stops in the language. It is also found to be a common feature of the language.

The language is also found to be inflectional and suffixal in nature. Reduplication is found to be one of the important morphological features of the language. In my earlier study on "A Morphological Study of BaigaKins, ip Terminology" (published in *Language in India*, 2016), it was noted that suffix plays an important role in Baigani and its role in differentiate gender in Baigani language is significant. In the relationship terms of Baigani language, it is observed that Baiga people use adjectives like /bəɽka/, /məʒula/ and /nan/ meaning elder, middle and younger with root words to differentiate the age. These adjectives are used in the case of brothers, sisters, Father's brother, Father's sister, Mother's brother and Mother's sister to distinguish age in the relation. The study also reveals that the language has morphological feature like Reduplication which is found to be an important morphological feature in Baiga Kinship terms and the reduplicate is most often repeated only once. A comprehensive linguistic study is needed to carry out on the language to understand

1.2 Guidelines for Ethical Research in Indigenous Studies (2000)

A. Consultation, negotiation and mutual understanding

(i)Consultation, negotiation and free and informed consent are thefoundations for research with or about Indigenous peoples.

Researchers must accept a degree of Indigenous community input into and control ofthe research process. This also recognizes the obligation on researchers togive something back to the community.It is ethical practice in any research on Indigenous issues to include consultation withthose who may be directly affected by the research or research outcomes whether ornot the research involves fieldwork.

(ii)The responsibility for consultation and negotiation is ongoing.

Consultation and negotiation is a continuous two-way process. Ongoing consultationis necessary to ensure free and informed consent for the proposed research, and ofmaintaining that consent.Research projects should be staged to allow continuing opportunities for considerationof the research by the community.

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(iii) Consultation and negotiation should achieve mutual understanding about the proposed research.

Consultation involves an honest exchange of information about aims, methods, andpotential outcomes (for all parties). Consultation should not be considered as merelyan opportunity for researchers to tell the community what they, the researchers, maywant.Being properly and fully informed about the aims and methods of a research project,its implications and potential outcomes, allows groups to decide for themselveswhether to oppose or to embrace the project.

B. Respect, recognition and involvement

(i) Indigenous knowledge systems and processes must be respected.

Acknowledging and respecting Indigenous knowledge systems and processes is not only a matter of courtesy but also recognition that such knowledge can make asignificant contribution to the research process.Researchers must respect the cultural property rights of Indigenous peoples in relationto knowledge, ideas, cultural expressions and cultural materials.

(ii) There must be recognition of the diversity and uniqueness of peoples as well as of individuals.

Research in Indigenous studies must show an appreciation of the diversity ofIndigenous peoples, who have different languages, cultures, histories and perspectives.

(iii) The intellectual and cultural property rights of Indigenous peoples must berespected and preserved.

Indigenous cultural and intellectual property rights are part of the heritage that existsin the cultural practices, resources and knowledge systems of Indigenous peoples. It is a fundamental principle of research to acknowledge the sources of informationand those who have contributed to the research.

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(iv) Indigenous researchers, individuals and communities should be involved inresearch as collaborators.

Indigenous communities and individuals have a right to be involved in any researchproject focused upon them and their culture.Participants have the right to withdraw from the project at any time.

C. Benefits, outcomes and agreement

(i) The use of, and access to, research results should be agreed.

Indigenous peoples make a significant contribution to research by providing knowledge, resources or access to data. That contribution should be acknowledged by providing access to research results and negotiating rights in the research at an early stage.

(ii) A researched community should benefit from, and not be disadvantaged bythe research project.

Research in Indigenous studies should benefit Indigenous peoples at a local level, andmore generally.A reciprocal benefit should accrue for their allowing researchers often intimate accessto their personal and community knowledge.

(iii) The negotiation of outcomes should include results specific to the needs of the researched community.

Among the tangible benefits that a community should be able to expect from a researchproject is the provision of research results in a form that is useful and accessible.

(iv)Negotiation should result in a formal agreement for the conduct of aresearch project, based on good faith and free and informed consent.

The aim of the negotiation process is to come to a clear understanding, which resultsin a formal agreement (preferably written), about research intentions, methods andpotential results.The establishment of agreements and protocols between Indigenous peoples andresearchers is an important development in Indigenous studies.Good faith negotiations are those that have involved

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a full and frank disclosure of allavailable information and that were entered into with an honest view to reaching anagreement.

1.3 Ethical Issue in Linguistic research on Endangered Language:

As it was discussed in the earlier section of the paper, a fieldwork was conducted on three remote Baigavillages,namelyGopalpur, of Dindori district and Garjanbeeja and Debridadarof Anuppur district, Madhya Pradesh.Almost 90% of Baigani speakers are illiterate at Garjanbija village and the highest education is upto class V.The villagers are ignorant about the research work and research activity. They restrict among themselves and usually avoid contact with outsider. Lack of education and aversion attitude towards the external world are incessantly influencing the development activities including research work on the tribe. Ensuring propercommunication and exchange of information pertaining to research and potential outcomes of the researchto the villagers is intricate due to lack of knowledge.

Informed consent is given by a participant on the basis of a full explanation of the research project provided by the researcher. The explanation should be provided to the researcher participants in a manner which is intelligible to them. This is the main aim of informed consent.

The first and foremost problem arises while conducting any research is getting consent from the participants. The decision of a person to take part in a research as a participant must be based on his/her consent. The participant should not be forced to take part in research. It is entirely an individual choice of a participant, whether he/she wants to take part in the research. If somebody gives consent for participation in research, it does not necessarily imply that his/her participation will continue to the end of it. The participants are also free to withdraw their participations at any moment.

While conducting the field work in Garjanbeeja village, the first ethical problem emerged in case of informed consent. It was observed that thedecision on consent of a female participantdepends on the male counterpart. Females of the village remain busy in working in the field for cultivation and they spend most of their day-time in the harvesting field. Thus, there was an ethical problem in attainment of the consent from the female participants as it depends on male person of the family.

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Contrary to Garjanbeeja village, Debridadar which is almost 40 kilometers away from the previous village presents a different scenario. Although the village is still deprived from receiving many government amenities; it is found to be a little developed village in comparison to Garjanbeeja. The villagers are ready to make interaction with outsider and knowledgeable about the research and research related activities. The participants were keen to participate in the research and were proud over their command on the language. They were eager to know their contributions and disclosing personal identity is considered to be worth rewarding.

60% of the total population of Gopalpur village of Dindori district is Baiga people. Rest 40% of the population belongsto Gond tribe. The participants of this village asked for monetary benefit in response to providing information for research work.

Field linguistics determine the long-term benefit to the community in the form of preparation of dictionary, Thesaurus, Grammar, Literary book, primers, developing writing system, Learning materials, specialized glossary for domain and knowledge. Unlike clinical research, linguistic researchinflicts no harm to the community neither the participants. Instead, linguisticresearch provides maximum benefit by preserving literary heritage and indigenous knowledge system of the community under study. However, immediate benefit from linguistic studies is limited especially for the tribal community like Baiga, having limited written resources and without an existing writing system.Engaging the community people in the project are also not viable except in some minor works due to lack of proper education.

According to ethical guidelines, researchers should respect and maintain the privacy of the participants and respondents. The influence of this ethical issue has been tremendous in social research. Researchers do not have the right to violate the privacy of the research participants. Unlike other clinical research, theparticipants of filed linguistic researches were keen to participate in the research and feel pride over their command on the language. They were eager to know their contributions and disclosing personal identity is considered to be worth rewarding.

Instead of hiding, disclosing personal identity is matter of a great pride for the informants in field linguistic research works.

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Ethical dilemma also arises regarding intellectual property right of indigenous knowledge of the Baiga. The intellectual property of Baiga, their traditional knowledge and indigenous systems of medicine for the treatment of various diseases and ailments as well as cultural and literary heritage are not protected by any copyright law. Field linguists tend to gather a large amount of language material in the form of notes, audiotapes, and, sometimes, videotapes. The question arises whether it would be ethical to use of language materials, photographs or visual documentation of their traditional culture and knowledge for publications and future research work. Since, the language belongs to the community;the confusion prevails on ownership of the data. In many instances, field linguist findits difficult to adhere to the ethical guidelines on endangered language.

1.4 Conclusion

Field Linguists studies have no harm to the community under study (it is non-invasive). It provides the community long term benefit as well as facilitates the community to preserve their language. Research on endangered languages is not always restricted to obtain linguistics data of the languages. Revitalizing such languages require documentation of the languages and to support speakers of these languages in their desire to maintain them, facilitated them by developing in information and communication technologies. The linguistic studies assist a language in its systematic advancement and enable the community to maintain the language. Field linguists have ethical responsibilities not only to individuals and communities, but also to knowledge system. It is ethical for a researcher to go back to the community studied with the benefits of the work and acknowledge the sources of information and those who havecontributed towards the research.

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Imperial Influence on English Language of Ballari District

Dilshad Begum. G., M.A., M.Ed., M.Phil., (Ph.D.)
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Focus of this Article

This article attempts to analyse the impact of imperial (colonial) influence on English Language of Ballari District. Through the fresh lenses of socio-linguistic perspective, the essay takes traces from the past from the 'big picture' of the Raj and draws it to the present state of English Education in Ballari District. This connects the transitional account of decades of incubation of English language in the furnace of space and time to its present formation of relevancy to Ballari. Ballari district is given special privileges to improve from its backward rut. It is one of the districts under Hyderabad Karnataka Region identified under Article 371J of the Indian Constitution. In spite of its regional imbalance, Ballari has stood as an important hub for educational and professional requirements for the suburban areas. Under the Raj it was an important base-station for the British administration, revenue, missionary activities and educational endeavors. The colonial rule has left a tinge of its English language in day-to-day lives of Ballarians.

Introduction

By way of establishing his philosophy on how educational transformations occur as hegemony in society, Antonio Gramsci (1971) wrote that "Every relationship of 'hegemony' is necessarily an educational relationship and occurs not only within a nation, between the various forces of which the nation is composed, but in the international and worldwide field, between complexes of national and continental civilizations". Seen in this perspective, the onslaught of English Education on imperial India in general and on Ballari in particular, could be considered the most important 'ideological state apparatus' (Therbon 1980) devised by the imperial rulers.

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English language and English Education were not just a pedagogical system but the whole relationship between the colonized and colonizer. To rule a new civilization, the colonial rulers had to create a new order of society that to be acted upon and coercion had to be replaced or supplemented by the English educational system through English Language. It was an indispensable endeavor of the colonizers to produce a newly educated middle class, for it could enable the British to consolidate their position in the newly colonized region. In other words, the colonial English educational system had to create a section of collaborator or a mediator between the imperial ruler and Indians whom they governed.

According to Gramsci, the people of an emergent class 'are officers of the ruling class for the implementation of subsidiary function of social dominion and political government'. Evidently, this persuasion correlates with the introduction of English Education system as an ideological instrument forged by the colonial rulers to serve and preserve their own interest. And then they largely made a deliberate effort to maintain same approaches along with social & cultural, coinciding with economic and political dominance of imperialism. All these endeavors intended to consolidate its consequence through the medium and quintessence of English Language.

The Advent of English Language in India

The capture of Constantinople by the Ottoman Turks in 1453 was not just a landmark in the world history but also an unexpected twist to the course of the Indian History. For this led to the discovery of new sea route to India by Portuguese traveler Vasco da Gama (in 1498), and thus Europeans found a new gateway to India for trade of spices. Chronologically India witnessed the advent of Europeans; Portuguese, Dutch, English and French, eventually English drove away the rest and did gain a strong foothold in India.

The British advent brought along; a new religion, culture and a language, viz., Christianity, Western Culture and English Language. Thus, English Language could infiltrate India. The British first arrived in India in the early 1600s. Though the British came to India for trade, they gradually acquired territorial control and soon established trading posts in a number of cities under the

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control of the East India Company. By 1765 the Company's influence had grown to such an extent that the British were effectively controlling most parts of the country. This date is often taken as the start of what is referred to as *The Raj* – a period of British rule in India that lasted until Independence in 1947. And by 1813 the British became political masters of imperial or colonial India.

For a century (1600-1700), there were no official attempts to force the language on the masses. In fact, they hadn't interfered in the Indian educational scenario yet. The British focused on trade, then land acquisition and political control. As regards the intention to propagate Christianity, there was reluctance and ambivalence in the acts of the officials of East India Company as well as during the period of total British Rule. While individual officials could be greatly involved in support of the Missionary Work, official policies often tried to keep aloof and refrained from extending explicit support to missionary work because of political reasons. For all these endeavors English Language served as a strong catalyst. Initially English was only taught to the local population through the work of Christian missionaries. Henceforth English was introduced in India in three phases.

The Three Phases of The Introduction of English in India

There have been three phases in the introduction of English in India.

1. The **first** one of them, the missionary phase, was initiated around 1614 by Christian missionaries.
2. The **second** phase, the demand from the South Asian public (in the eighteenth century) was considered to come about through local demand, as some scholars were of the opinion that the spread of English was the result of the demand and willingness of local people to learn the language.
3. The **third** phase, the Government policy, begun in 1765, when the East India Company's authority was stabilized (Kachru 1983: 21-22).

The First Phase

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No doubt the transformation of the British trading intent into power mongers had a transition in India's whole system per se. As already mentioned, ambivalence prevailed in relation to explicit support to Missionary work. Christian missionaries' effort led to the possibility of all classes or caste groups receiving education – caste barriers did not play an important role in their effort to spread education. The first and the foremost constraint was language. This barrier doubled in its potency with the fact of multi-linguistic perspective. Hence unless they teach the English language to the local people their ventures wouldn't proceed.

The Second Phase

There were prominent spokesmen for English. Kachru mentions two of them, Raja Ram Mohan Roy (1772-1833) and Rajunath Hari Navalkar (1770). Roy and Navalkar, among others, were persuading the officials of the East India Company to give instruction in English, rather than in Sanskrit or Arabic. They thought that English would open the way for people to find out about scientific developments of the West. Knowledge of Sanskrit, Persian, Arabic or of Indian vernaculars would not contribute to this goal (Kachru 1983: 67-68). Note that these individuals were not Christian missionaries.

A letter of Raja Ram Mohan Roy addressed to Lord Amherst (1773-1857) from the year 1823 is often presented as evidence of local demand for English. Roy embraced European learning, and in his opinion, English provided Indians with the key to all knowledge. In the letter, Roy expresses his opinion that the available funds should be used for employing European gentlemen of talent and education to instruct the natives of India in mathematics, natural philosophy, chemistry, anatomy, and other useful sciences, which the natives of Europe have carried to a degree of perfection that has raised them above the inhabitants of other parts of the world (quoted in Kachru 1983: 68). Roy's letter has been claimed to be responsible for starting the Oriental-Anglicist controversy, the controversy over which educational policy would be suitable for India.

As a result of the amalgamation or synthesis of the British and Indian, theology, and culture & language, various pressure groups emerged. This led to rise of many emergent issues of the colonial India, and the most important issue was on 'What type of Indian Education system is to

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be incorporated? Great debates took place among the Indians and the British known as 'Orientalists' and 'Anglicists'. The Indigenous and the British politics ushered the issue.

There were several reasons for the rapid growth of public opinion in favour of English Education;

1) English education was greatly popularized for missionary activities.

2) Urging the Indians toward enlightenment, social reformers like Raja Ram Mohan Roy promoted and insisted the acquisition of English Language. Indians were like frog in the well. To come out of this rut, Indians needed to use the medium of English Language. In order to acquire the knowledge of Western Sciences and to ponder on other points of view, English Language was an imperative. Many educated Indians were demanding instruction in English as a means of social advancement.

3) The emerging middle class's much coveted Government jobs' first requirement was proficiency in English Language. As English was the language of the rulers, it became a deliberation of Indians to learn English for procuring lucrative post under the government. Indian social reformers and thinkers regarded English education as the only panacea for existing social ills. The system attained an artificial popularity and importance because the young men and women educated under it were freely employed in Government service.

4) The British people of the Victorian era complacently believed that their language, literature, and educational methods were the best in the world and that India could do no better than adopt them in toto.

5) The Indians of this period, on their part, were dazzled by their first contact with Western civilization and believed that their country could do no better than imitate the British model. (Syed Nururllah and J.P. Naik, 1943. page 7)

In addition to this, there was a constant pressure from different sections of the society – the Christian missionaries, the liberals, the utilitarians, and the Anglicists. Hence the British yielded and agreed to take up the responsibility of coining a new education policy for the colonial India. From another perspective the educational policy was designed to legitimize the domination of the British colonial needs.

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The Third Phase

The third phase, the Government policy, begun in 1765. Though the British yielded and agreed to take up the responsibility of coining a new education policy for the colonial India, they didn't abruptly introduce western education in India. Instead they conducted a thorough survey of the existing Indigenous Education system of India. In Madras, an inquiry into indigenous education was ordered by Sir Thomas Munro in 1822 (Records of Madras, No. II, Appendix A). As per the British instructions the District collectors had to submit the information collected under the survey. The consolidation of the submissions of the reports on Indigenous Education system in India later formed the basis of Introduction of English Education in India.

Indigenous Education System

At the onset of modern system of education in India, India was politically divided into two parts – British India and Indian India also called as princely states. While British India was divided into eleven major provinces and a few smaller units of administration and Indian India into about 700 States which largely varied in area, population and revenue. Except for instances of continuation of patronage in few parts of India (Princely States), it may be stated that the impact of modern education system was generally on same lines in both British India and Indian India.

After the fall of Vijayanagar (1565), until the British conquest of South India, there were no changes in the educational system (Vraja Deva Prasad, 1969). There was an existence of Tols, Gurukulas and Patashalas to promote education of the caste Hindus and Madrasas and Makhtabs to promote the education of the Muslim community in India. These schools taught language proficiency based on oral tradition and memorization of the texts (Venkata Raman 1972).

Besides these, there were advanced centers of learning as well. In pre-colonial India, the indigenous education gave more stress to scholarship of languages rather than science and technology. In North India, Persian was the court language and irrespective of religious faith, both Hindus and Muslims learnt Persian to obtain jobs under the rulers of pre-colonial India. In the South, Tamil, Telugu and other emergent languages had their sway. Under this social milieu of India, the British colonial rulers looked forward to further outstretch their rule through Indian

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manpower. Thus, in the early part of the nineteenth century, the indigenous system of education held the field.

By the end of the nineteenth century, therefore, the old indigenous system of education disappeared almost completely from the field and a new system of education, which aimed at the spread of Western knowledge through the medium of the English language, was firmly established in its place. (Syed Nururllah and J.P. Naik, 1943. page XIII Introduction)

Macaulay's Minute and the Beginnings of English in India

Macaulay was a trusted soldier of an imperialist regime that was interested in trade and power. He was loyal to his Government. It was under those circumstances that he wrote his famous Minutes on Education that became the Manifesto of English Education in India.

He argued, *'We must at present do our best to form a class who may be interpreters between us and the millions whom we govern – a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to redefine the vernacular dialects with terms of science borrowed from Western nomenclature and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population'.* (Munro's Minute, dated 25th June, 1822.)

Macaulay's attitude was that of a typical colonial administrator – a ruling master. The rulers were in need of a class of English knowing urban 'baboos' – Western-educated bureaucrats who would be loyal to their masters. Educating that class and allowing them to 'educate' the masses was the British policy. Macaulay visualized India 'to be a dependency of England, to be at war with our enemies, to be at peace with our allies, to be protected by the English navy from maritime aggression, to have a portion of the English army mixed with its sepoys, since he felt 'India cannot have a free government, but she may have the next best thing, a firm and impartial despotism'. (Macaulay, 1898:555-6). That was why he wanted a class of administrators to help the British masters. But, the second part, sometimes referred to as the 'filtration theory' (i.e., educating the classes and asking them to educate the masses), was part of the imperial plan,

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designed to carefully destroy the indigenous system of education by neglecting it or leaving it to the classes who would be 'English in tastes, in opinion, in morals and in intellect'. The 'colonial educational economy' was willing to train only the 'baboos' by funding only that layer of the society.

Thus, Lord Macaulay was a central figure in the language debate over which language(s) should be used as the medium of education in India. Macaulay's proposal was a success; and Lord Bentinck expressed his full support for the minute, declaring that the funds "administered on Public Instruction should be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of the English language" (ibid). On 7 March 1835, the Minute received a Seal of Approval from Lord William Bentinck (1774-1839), and an official resolution on Macaulay's resolution was passed. This resolution "formed the cornerstone of the implementation of a language policy in India and ultimately resulted in the diffusion of bilingualism in English". According to Bailey, in Macaulay's thinking Indian languages would be enriched by English, so that they could become vehicles for European scientific, historical and literary expression (ibid, 140).

Finally, to summarise, the history of the development of English education in India falls into four distinct periods:
1. from 1772 to 1818, the period of beginnings;
2. from 1818 to 1854, the period of foundation and decision of great importance;
3. from 1854 to 1901, the period of rapid expansion; and
4. from 1901 to the present day, the period of examination and modification.

English gradually became the language of government, education, advancement, "a symbol of imperial rule and of self-improvement" (McCrum, et al. 1988: 325). Under the backdrop of the above discussion let's focus on the theme of the present article; Imperial Influence on Ballari District and English Language.

Imperial Influence on English Language of Ballari District

Popularly known as 'dry zone' Ballari is identified with its hot climate, iron deposits and its rich history. As rightly remarked by Chandra Mallampalli in his '*Cosmopolitanism in the Hinterland? Bellary District through Fresh Lenses, 1800-1840*', 'Ballari, may be viewed as a site of 'hinterland Cosmopolitanism', marked by dynamic interactions between persons of different linguistic, cultural and religious affiliations'. Located between Hyderabad, Mysore, the Maratha region and Madras, Ballari bridged Indo-Islamic, Sanskritc, South Indian and north Indian cultural terrains.

During the Raj (British Rule), Ballari was a prominent cultural frontier. It served as an important base station during the Raj. Research findings justify that there was a considerable imperial influence on Ballari (earlier spelt as 'Bellary') District. As an aftermath English Language has been an important catalyst for social change in this region.

It is but essential to put the study in a historical perspective. With reference to the evolution of English educational system in imperial India, English language proved to be instrumental in socio-linguistic improvements. The tracing out of the imperial influence on Ballari District and English Language should therefore be done with constant reference to colonial Society. Various policy formulations and differential political and social developments have had their impact on the promotion of English language in Ballari district under the imperial rule. Ballari region witnessed the processes of social mobility and social change through English Language, Culture, religion and socio-economic impacts. Such development is not a static event, it is rather a continuous process and hence its history is bound to have its effect on its present as well as future. The present study constructs the history of the introduction of English Language in Ballari District during the Raj and its relevance in the present. It mainly focuses on how different perspectives were transformed and responded towards the imperial furnace to shape into its present form.

Indigenous Education in Ballari

The first half of the nineteenth century witnessed but few changes in the existing state of education in Bellary district which was then under the administrative control of the Government of Madras. In 1822, Sir Thomas Munro, who was then the Governor of Madras, started a state-wide educational enquiry with a view to improving education. Interestingly, the report of the

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Collector of Bellary contributed to the cause and has a special mention in the imperial gazetteer (Dharampal 2000). The Collector of Ballari, A.D. Campbell was an efficient, experienced and perceptive officer. He had previously held the post of Secretary of the Board of Revenue and had exhibited his potential caliber. Hence was one of Thomos Munro's favourites. (Report of A.D.Campbell, Collector, Bellary, dtd 17th August 1823, (TNSA: BRP: Vol.958 Pro.25-8-1823 pp.7167-85 Nos. 32-33)

Here is an excerpt from Campbell's report on Indigenous Education System in 19th century Ballari. "We have been since favoured with an authentic report of the state of native education in the province of Bellary, a territory acquired by treaty from the Nizam in the year 1800, and under the presidency of Fort St. George. The population of Bellary, according to an official statement, consists of 927,857 souls; the number of schools in the province is 533, containing 6641 scholars only, bearing a proportion of about 7 to 1000 of the aggregate population. Of the scholars, who are males, with the exception of 60 Hindoo girls, only 243 are Musulmans; the rest are Hindoos. The English language is taught in but one school; the Tamul in four; the Persian in twenty-one; the Mahartta in twenty-three; the Teloogoo in two hundred and twenty-six; the Carnatica in 235" (The Asiatic journal and monthly register for British and foreign ..., Volume 25P616, chapter 'State of Education in Southern India'). From political annexation to demographic figures, from statistics on schools' data to gender studies, from linguistic analysis to minority studies, this excerpt from the report of then District Collector Mr. A. D.Campbell, give us an exact reflection of the existing Indigenous Education system.

On the whole, the educational statistics and information collected in 1823 in consequence of Munro's enquiry showed that the district was backward in education when compared to the other districts of the Madras Presidency. As a result of the enquiry, a few Government schools were established in the district. According to the above excerpt in 1823 there was only one School where English Language was taught. But the following information of the missionary activities in Ballari gives us a great insight.

Missionary Works in Ballari District

Following are the instances of missionary works in Ballari District:

1. In Ballari district, which was then considered as part of Andhra region (at present in Karnataka); the London Missionary Society set up a mission in 1810 under the Rev. J. Hands. The mission established a native school and a Charity school along with a Church at Ballari. The work of the London Missionary Society was the first attempt to set up school in the Andhra region.

2. The Ballari branch of the London Missionary Society did excellent work, in which Joseph Taylor a worker for missionary activity took an active part in 1819. From 1827 onwards, eminent and successful missionaries like Samuel Flevel, Reid Thompson, Ward Law and Coles went to Ballari. Churches schools and outstations were set up by the missionaries in good numbers. In addition to the above discussed missionary's contribution towards the spread of English Education in Ballari, colonial Government introduced novel policies (Kelsall J., Madras, 1873, Bellary District manual).

New Policies

"A new era was now dawning. The Court of Directorate of the East India Company advocated in 1830 the theory known as the filtration theory of education, according to which the best results could be obtained by educating the higher classes in the first instance and laying it to them to create a desire for education in the masses. They directed the "the higher classes" should be given instruction in English language, European literature and science" (Mysore State Gazetteer: Bellary 1972, Chapter-15 Education and Culture). This was a master stroke of the British to leave the everlasting tinge of English Education in the Region.

"Then came the "Anglo –Vernacular controversy" as to whether English or Indian languages should be given prominence in the scheme of education. It reached its climax in the famous minute of Lord Macauley of 1835 and the equally famous resolution of Lord William Bentinck, dated 7th March 1835 which endorsed it and pronounced that "the great object of the British Government ought to be the promotion of European literature and science", and that all funds appropriated for this purpose of education would be best employed on English education

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alone (ibid, 1972). As a result of this policy, the Collectorate and Tahsildary schools in Bellary, as elsewhere, were abolished in 1836, the Board of Instruction was superseded by a "Committee of Native Education" and the committee was directed o organize a Normal School for training teachers. But this transformation was short lived.

"In the 1854 a series of propositions of first rate importance were propounded by the Court of Directors, Filtration theory was to be displaced by the theory of mass education. Elementary education was not to be sacrificed at the altar of higher education. Instruction in Indian languages was not be superseded by instruction in English. Both were to be encouraged side by side and the indigenous institutions which formed the basis of elementary education were to be revived, reformed and assimilated into one great comprehensive scheme of national education. All this ushered in a new chapter in the history of education. Ballari witnessed rejuvenation of the vernaculars and promotion of English Language hand in hand and sighed relief.

It was with this background that education began to make progress in Bellary. Bellary has the distinction of being the oldest mission station in the Mysore Diocese of the Church of South India. The London Missionary Society started their activities in Bellary in the year 1810. Dr. J. S. Ward Law started in the year 1846 the famous educational institution called the "Ward Law Institution". It was the first institution of its kind in these parts and attracted much attention. A matriculation class was opened in it in the year 1867 and an F.A. class in 1869. It was affiliated to the Madras University in 1891, and it recorded very good progress under its then Principal Mr. J.P. Cotlingam. Wardlaw Institution functioned as a Second Grade College. The College Continued until 1908, when owing to the peculiar circumstances then prevailing, it had to revert as the "Ward law High School" (ibid, 1972). This institution celebrated its centenary in the year 1945 and still continues to be a foremost educational institution in the district. Hence we can consider Ward law as a pioneer of English Education in Ballari.

In the early days of the present century, there were only three Upper Secondary Schools in the district. The first of these institutions was started in 1855 as a "Provincial School" at Bellary.

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There were, in addition, three Lower Secondary Schools, besides three aided institutions intended solely for the education of girls. This is the antiquity of elementary and girls' education in Ballari.

As a result of the liberal grant of subsidies by the Government to the schools maintained by the local board and municipal councils took the initiative in establishing educational institutions in the district. There were four Minicipal High schools in the district located at Ballari and Hospet (two in each) as on 1ˢᵗ April 1961. There were seven District Board High Schools in Bellary district, as on the 1ˢᵗ April 1961 located in the following places;

1. Kudligi
2. Kampli (Hospet taluq),
3. Kottur (Kudligi taluk)
4. Siruguppa,
5. Tekkalakota (Siruguppa taluk)
6. Chikkajogihalli (Kudligi taluk) and
7. Hadagali

In addition to the categories of High Schools mentioned above, there were five Aided High Schools in the district, as on the 1ˢᵗ April 1961(ibid, 1972), which were:

1. Ward law High School, Ballari
2. St. John's High School, Ballari
3. St. Joseph's Girl's High School, Ballari
4. St. Philomena's High School, Ballari and
5. S.C.S. High School Sandur

Contemporary Ballari has been witnessing a proliferation of English Private Schools. Most of the above-mentioned institutions have a section of it as a govt. aided and parallel non aided sections too. There is a boom in investment in establishing educational institutes in Ballari District. In addition to the formal education entities, Ballari is also witnessing a proliferation in coaching centers of various natures. From Computer coaching to home coaching, from competitive exam

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coaching to Exclusive English-language Coaching Centers, Ballari has stood as a hearth for such usurp.

Hence, Ballari can be seen as a microcosm of site of the British Raj. The impact can be viewed under the following excerpt, "A major impact of the British rule in India was the emergence of a new middle class. With the increase in the British commercial interests, new opportunities opened to a small section of the Indian people. They often acted as the agents and intermediaries of the British traders and thus made huge fortunes. The new landed aristocracy, which came into being after the introduction of Permanent Settlement, also formed a part of this new class. A major section of the old land-owning aristocracy lost ownership of their land, and in many cases were replaced by a new class of land owners. These people got some English education and became the new elite. With the spread of British power, new job opportunities were also created. Indian society witnessed the introduction of new law courts, government officials and commercial agencies. The English educated people naturally got the necessary patronage from their colonial rulers. Thus, a new professional and service-holding middle class was also created by the British, apart from those with landed interests" (Impact of British Rule on India: Economic, Social and Cultural (1757-1857)). This can be taken as an inference with absolute relevancy to the fact that there is a considerable influence of the colonial/imperial rulers on English language of Ballari District.

Conclusion

With the above discussion, one can come to a conclusion that, the very existence of Ballari District emerged out of the combo of indigenous and the British Politics. During the Raj Ballari was a cantonment and held a strategic importance. Ballari emerged as an important base station and served three major perspectives: British induced political prospects, Christianity missionary effort, Indian desire for the introduction of English Education. In course of time, English language became passion of Ballrians. For instance, Bellary Raghava founded Shakespearean Club, Shakespearean plays were passionately enacted by eminent Ballarians in Raghava Kala Mandir.

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The so-called ceded district emerged as an important hub for political, religious, commercial, and educational endeavors. The present prominence of Ballari in its various facets of life is because of the imperial impact. Though Ballari District is counted as one of the backward regions of Hyderabad-Karnataka, it is indeed rich - communally harmonious yet the aspect of cultural heterogeneity cannot be denied. And English language continues to be an important precedence of Ballari.

Ballari has witnessed a strong influence of imperial rule. As such the tinge of English language is still on the tongues of Ballarians. Unlike other places of this district, Ballari city dwellers take pride in using English language in their day-to-day life. On interacting with laymen of this region, the researcher found that, Ballarians take pride in conversing in English. For instance, casual conversation with a butcher, grocer, chemist, businessmen, house wives and an aged daily wage worker can be mentioned here, all spoke considerably good English. Another example of the present relevance is Hampi. It is the favourite tourist destination of many Indian as well as foreign tourists. From a taxi/auto driver to a vendor, every commoner speaks English in different accents to attract the customers. They may not be literate in English, yet they speak follow-able English. The usage of English language in this region is necessitated from commercial perspectives, though, it has created a quantum shift in the linguistic scenario.

The researcher observed that the influence of English Language on Ballari print artifacts and found most of the hoardings in English, from publicity to sign boards, all in English language. With this it can be inferred that English language is a part and parcel of the lives of Ballarians. The British Established Institutions, viz., St. Philomena's, St. John's, Wardlaw, etc. have produced generations of English speaking Ballarians who are spread in the nook and corner of Ballari district in various professions and occupations. Thus, English language is thriving on the tongues of Ballarians with pride.

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Relexicalization:
A Study of Cultural Lexicon of Kashmiri

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Abstract

The process of language change is quite evident in the cultural lexicon of Kashmiri in the form of processes like semantic shifts and relexicalization. Semantic shift occurs as a word moves from one set of circumstances to another, resulting in an extension or narrowing of the range of meanings. There are a number of examples of this process in the cultural lexicon of the Kashmiri. The process of relexicalization (or simply renaming) highlights the importance of the influences of education, fashion and developments as a result of information technology. This process is very well illustrated in the cultural lexicon of Kashmiri.

Key words: language-change, culture, lexicon, relexicalization, kinship

Introduction

According to Naylor (1996:37), "Change is a necessary part of culture whereby groupings and individuals adjust or alter their beliefs, behaviors, and material and socio-cultural productions. If humans and their cultures are to survive, they must adjust to the constantly changing environments." Change is a word that depicts and denotes, among many other things, development, growth, and expansion. As a matter of fact, it is change that, in a way, keeps on to the way leading to continued existence. The phenomenon of language change has probably gained more public notice and criticism than any other linguistic issue.

David Crystal (2003:256,257), while defining language change, writes, "In Historical linguistics, a general term referring to change within a language over a period, seen as a universal and unstoppable process. The phenomenon was first systematically investigated by comparative philologists at the end of eighteenth century, and in the twentieth century by historical linguists and sociolinguists. All aspects of language are involved, though most attention has been paid to phonology and lexis, where change is most noticeable and frequent."

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It is an attested fact, nowadays, that all languages are continually changing. For instance, at any given moment the English language, for example, has a huge variety within itself, and this variety is known as synchronic variation. From these different forms comes the effect on language over time that is known as diachronic change. So, the tendency for languages to this process of change seems somewhat unavoidable and inevitable, but in most of the cases unobservable, and marks its imprint over a period of time.

Causes of LanguageChange

Languages are constantly changing and the causes are many and varied. In this regard, Campbell and Mixco (2007:60) point out that important factors in "the explanation of language change is the identification of causal factors, both those that always bring about change and those that create circumstances known to facilitate change but in which, even when the factors are present, the change does not always take place." Generally, linguists talk about two general ways in which language change takes place: "External change" and "Internal change".

Language change occurs in accordance with both the external and internal causal factors. The external causal factors, according to Campbell and Mixco(*Ibid*,60) " lie outside the structure of language itself and outside the human organism; they include such things as expressive uses of language, positive and negative social evaluations (prestige, stigma), the effects of literacy, prescriptive grammar, educational policies, political decree, language planning, language contact and so on."

According to Campbell and Mixco (*Ibid*,60), "Internal causal factors rely on the limitations and resources of human speech production and perception, physical explanations of change stemming from the physiology of human speech organs and cognitive explanations involving the perception, processing or learning of language. These internal factors are largely responsible for the natural, regular, universal aspects of language and language change." Thus, the kinds of changes that result due to the way speakers of a language steadily alter and change their language over time are the internal causes of language change.

Thus, language change can be defined as the process of modification and alteration of features at different levels like phonetic, morphological, syntactic and semantic over a period of time. The present paper deals with the change at the lexical level paving the way to the process of relexicalization.

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Relexicalization

The term *relexicalization* as coined and defined by Michael Alexander Kirkwood Halliday is a process in which there is substitution of invented, unofficial words in certain areas of vocabulary in languages. It is defined as the process of systematic alteration of words, and the creation of new words, which are lexically opaque (their meaning is obscured). In such a process, new words are used for the older ones

The use of new words and concepts in place of the old words and concepts is what is known as relexicalization. It can also be taken as the process of renaming. There are a number of factors that attribute to this process like

    i)   Convenience

    ii)   Ease in lifestyle

    iii)   Acceptance, and

    iv)   Need, etc.

All these factors are interconnected in one way or the other and pave way to this process of relexicalization.

Relexicalization is the process which signifies the process of language change. There is a large list in the Kashmiri cultural lexicon consisting of new words and concepts that are used in place of the old ones. Not only this, there is a large number of additions or new entries to the repertoire of Kashmiri cultural lexicon.

Relexicalization is an important process in the cultural lexicon of Kashmiri to meet the challenges and demands of the contemporary times. The renamed (or the relexicalized) terms make it possible to ease the way leading towards successful communication which is acceptable to the majority of people by avoiding obsolete terms and deficiencies. It is the need because of the strong influences of education, fashion and the revolution brought about by the developments in the field of information technology and the processes of modernization, globalization, etc. There is, also, the presence of social pressure to accept these terms and make them part and parcel in the everyday communication. For example, the uses of the terms like sir, madam, and bread etc in place of '*masterji*', '*madamji*' and '*dabaltsot*', etc.

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Here, the process of relexicalization in cultural lexicon of Kashmiri is studied with reference to the categories as mentioned below:

1. Kinship terminology
2. Modes of greetings
3. Food

1. Kinship Terminology

Kinship terminology refers to those words and terms that are used in a specific culture to describe a specific system of familial relationships. All human languages have a kinship term system, which is clearly highlighted in address system of a language. Without exception, all kinship term systems make use of such factors as sex, age, generation, blood and marriage in their society.

Kinship terminologies distinguish between relatives by blood and marriage. This distinction has been labelled as consanguine (for relatives by blood) and affinal (for relatives by marriage).

CONSANGUINE	AFFINAL
Father(F)	Husband(H)
Mother(M)	Wife(W)
Sister(Z)	Husband's brother(HB)
Son(S)	Son's wife(SW)
Daughter(D)	Sister's husband(ZH)
Brother(B)	Daughter's husband(DH)
Brother, elder(EB)	Wife's sister(WS)
Brother, younger(YB)	Wife's brother(WB)
Father's father(GP)	Husband's mother(HM)
Mother's mother(GP)	Husband's father(HM)
Son's son (GC)	Wife's father(WF)

The study of kinship terms is an interesting field of study in Kashmiri. Here again the terms are distinguished into relatives by blood (i.e., consanguine) and relatives by marriage (i.e. affinal). Kinship terms in Kashmiri distinguish between sexes, e.g., the difference between a brother and a sister, and between generations, e.g., the difference between a child and a parent.

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Some of the terms listed in the consanguine category include:

KASHMIRI	GLOSS
mo:l	Father
mo:j	Mother
beni	Sister
nečuv	Son
ku:r	Daughter
bo:y	Brother
buDibab	Father's father
na:nʲ	Mother's mother
zur	Son's son
piturbo:y	father's brother's son
pitɨrbeni	father's brother's daughter
ma:sturbo:y	mother's sister's son
ma:stɨrbeni	mother's sisters daughter
ma:mturbo:y	mother's brother's son
ma:mtɨrbeni	mother's brothers daughter
pɔphturbo:y	father's sister's son
pɔphtɨrbeni	father's sisters daughter

Some of the terms in the affinal category include:

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Kashmiri	English
kha:vand	husband
zana:n	wife
druy	husband's brother
dɨrɨka:kɨn[j]	husband's brother's wife
za:m	husband's sister
zə:mi	husband's sister's husband
be:mɨ	sister's husband
za:mtur	son-in-law

The Kinship terminology in Kashmiri is studied in accordance with:

i)   Generation-different generations are labelled in relation to 'ego'.('ego' is the person in discussion i.e. for whom relation exists)

For example, g-1, g-2, g-3, g-4, and g-5

g-1	*buDibab(grand-father), na:n*[j]*(grand-mother)*
g-2	*mo:l(father), mo:j(mother), pitɨr(uncle)*
g-3	*bo:y(brother), beni(sister)*
g-4	*nečuv(son), ku:r(daughter)*
g-5	*zur(grand-son/daughter)*

Ego stands in g-3 group

ii)   Lineality- The relations may be direct or indirect.

Lineal

Lineal   Co-lineal   Ablineal

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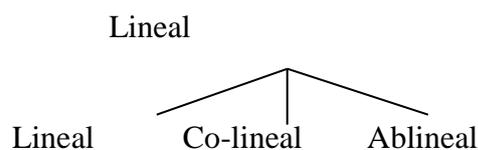
For example:

Lineal	*buDibab(grand-father),mo:l(father), nečuv(son)*
Co-lineal	*bo:y(brother), petɨr(uncle)*
Ablineal	*pitur-bo:y/beni,ma:mtir- bo:y/beni(cousin)*

iii)   Sex: Kashmiri distinguishes between male and female cousins by suffixes like –***ur*** in case of males, and –***ir***in case of females.

For example:

+male(cousin)	*ma:mt-/pit-/ma:st-urbo:y*
-male(cousin)	*ma:mt-/pit-/ma:st-irbeni*

+male	*mo:l(father)*
-male	*mo:j(mother)*

The above terms in the consanguine and affinal categories of Kashmiri kinship terminology are in use. However, large number of terms have undergone a sort of relexicalization in the sense that other terms are nowadays being used interchangeably in their place. Some of the examples are given below:

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RELATION	*OLD TERM*	NEW TERM
Father's brother	*pitɨr*	Uncle
Mother's brother	*ma:m*	Uncle
Father's sister's husband	*pɔphuv*	Uncle
Mother's sister's husband	*ma:suv*	Uncle
Father's sister	*pɔph*	Aunty
Mother's sister	*ma:s*	Aunty
Mother's brother's wife	*ma:mɨnʲ*	Aunty
Father's brother's son	*piturbo:y*	Cousin
Father's sister's son	*pɔphturbo:y*	Cousin
Mother's brother's son	*ma:mturbo:y*	Cousin
Mother's sister's son	*ma:sturbo:y*	Cousin
Father's sister's daughter	*pɔphtɨrbeni*	Cousin
Father's brother's daughter	*pitɨrbeni*	Cousin
Mother's brother's daughter	*ma:mtɨrbeni*	Cousin
Mother's sister's daughter	*ma:stɨrbeni*	Cousin

There are several factors like education and urban/rural setting etc. which determine the use of these new terms in the kinship terminology of Kashmiri. For example, majority of the educated class prefer to use the term cousin for *'piturbo:y', pitɨrbeni', 'ma:sturbo:y', 'mastɨrbeni', 'pɔphturbo:y', 'pɔphtɨrbeni', 'ma:mturbo:y',* and *'ma:mtɨrbeni'.* Likewise the people in urban areas mostly use the terms papa/daddy, and mummy for father in place of '*To:Th/bab'* and *'mo:j'* respectively.

2 Modes of Greeting

Greeting is defined as the word or gesture of welcome and salutation, or the act or an instance of welcoming or saluting on meeting.Greeting is not only to be looked upon as a usage of certain rules but it is a social practice which is governed by the situation in which the greeter says what is expected by the one being greeted**.** The key constitutive essentials of a greeting situation can be identified in terms of certain sociolinguistic variables, which determine the use of different types of greetings like the spatio-temporal setting of the greetings (i.e.In a greeting situation time and place are the two important dimensions that bind a social occasion. There are certain forms of greetings which are prescribed for one place but are not prescribed at another), participants (it means the the caste, age,

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gender, education, religion, profession and status of the greeters and the persons being greeted), and communicative intent or the purpose of greetings (i.e. the function of a greeting is in due course derived from a certain communicative intent, or the purpose for which the two parties are engaged in interaction.) etc.

Modes of greeting vary from culture to culture and from person to person. In a greeting situation, two persons come in contact in ethnic situation, which is characterized by means of some paralinguistic features like gestures accompanied with certain statements.

Many changes and additions are seen in case of modes of greetings in the context of Kashmiri cultural lexicon. The greetings between man and man may vary from that of a greeting between woman and woman, or man and woman. The greetings between man and man are less complicated than that of the greeting between woman and woman and/or man and woman.Between man and man, the participants may just say '*sala:m'* or *'namaska:r'*, or enquire about the health of one another. The greetings of women addressing other women are a bit complicated and are likely to have as their content comments expressing appreciation about each other's appearance or dress. However, the greetings between a man and a woman area bit more formal and restricted.

The mode of greeting is also determined by the factor like age, education, and religion etc. For example, the people of same age prefer to be less formal and use the terms in a simple manner like '*sala:m'* and '*namaska:r*'. The greetings like hi and hello is common among educated people. The factor of religion is also very important as far as the mode of greeting is concerned. For example, '*assala:mualaykum'* is used between two Muslims, '*namaska:r'* is used among Hindus, and *'a:da:b'* is the term used by a Muslim while greeting a Hindu, and vice versa.

One can observe relexicalization in greeting also. For example, the greeting situation between persons of same age exemplifying the process of relexicalization is given as:

Earlier -- *salam, assala:mualaykum, namaska:r*
Now – relexicalized: hi, hello

Hi, hellos are addition to the list of greeting between the persons of same age, while *salam, assala:mualaykum*are in use. But the grownups prefer the additions.

In the contemporary society, parents greet their kids and in response get the same or different greeting. For example, hi*beta*, hi mom, good morning *beta*, good morning *papa*, etc.

The two social classes, namely,the Muslims and Pandits, used mainly '*a:da:b', 'namaska:r'*, and *'assala:mualaykum'* as given below:

Muslim to Muslim   *assala:mualaykum*

Pandit to Pandit   *namaska:r*

Muslim to Pandit and vice-versa   *a:da:b*

But, nowadays, this type of distinction has been replaced by lexical items like Hi, Hello, even though the above listed ones are also in use. The choice, between the two, is mainly determined by the context of formality. For instance, students use both '*assala:mualaykum'/a:da:b/namaska:r'* and 'hello' while greeting their teachers, but very rarely use 'hi'. While as 'hi' and 'hello' is a routine among students. Similarly, the words like good morning, good evening, good night, ta ta, bye bye, and many others are becoming common day by day.

Modes of Greeting/Earlier

    assala:mualaykum

    a:da:b

    namaska:r

    salam

    khuda: ha:fiz

Modes of Greeting/Relexicalized

    Hi

    Hello

    Good night

    Ta ta

    Bye bye

3 Food

The first and the most pressing demand of man, as of any other living creature, is food. Earlier the category of food was very simple in Kashmir with rice, wheat, meat and vegetables constituting its

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main components. But now, in addition to these, a number of items have been added, that are prepared instantly, like active popcorn, chocolate drinks, cold coffee, juices, soft and cold drinks.

This category of food experienced a lot of additions as shown below:

1.*ka:l*- Dinner

The term *dinner* is so widely used that its earlier form *ka:l* has been completely over shadowed. This excessive highlight of 'dinner' may be attributed to the dominant influence and impact of English language in the life of a common Kashmiri.

2. *ko:j*- Lunch

The *ko:j* word faced the same treatment as that of *ka:l*.

In the category of bakery, the names like*lava:sɨ, bə:kirkhə:nʲ, kulči*are facing diminishing usage against the contemporary usage of pastry, black forest, white forest, walnut pastry etc. Moreover, snacks, chips, pizzas, etc have been added to the list of food items.

Terms/Words in Food /Earlier

ka:l

ko:j

lava:sɨ

bə:kirkhə:nʲ

kulči

katlam

na:n

tsɔčivor

girdɨ

Terms/Words in Food/Relexicalized

Dinner

Lunch

Pastry

Black forest

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White forest

Walnut pastry

Bread

Cake

Factors Determining the Use of Relexicalized Terms

It follows, from the above-mentioned account, that a change in the cultural lexicon is seen in almost all the spheres of life, and that the lexical choice, created as a result of change in culture, is determined mainly by:

a) Language attitude – It includes the feelings people have about their own language or the languages of others which play an important role in the choice of lexical items to be used. People are fast adopting languages like Urdu and English for their elitist tinge, and as a result the words from these languages have become part and parcel of the vocabulary of people, especially the kids.

b) Education - (educated vs. uneducated person/s)

This first factor of education has made groups in which the educated and highly qualified people prefer to use the relexicalized words as compared to their uneducated counterparts.

c) Urbanisation - (urban vs. rural person/s)

The people from the urban areas are highly inclined to the use of these new and renamed words in comparison to the people from rural areas.

d) Level of formality – (formal vs. informal situation)

The degree of formality, in specific situations, determines the use of the words; the more formal situation, the more is the chances to use the relexicalized words, and vice versa.

All these factors play an active role in the selection of the choice of lexical items. To explain the above mentioned points, it needs to be mentioned here that the educated sect usually prefers to use the new terms, e.g. 'paper' over '*akhba:r*', 'cup' over '*pʲa:lɨ*', and 'soup' over '*ras*', etc. For example:

-UE: yipʲa:lipilɨnə:ytavyapə:rʲ / pass on the cup/

-E: yikapkərʲtavpa:s a:n

-UE: rasčhumazɨda:r /soup is tasty/

-E: su:pčhumazɨda:r

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Likewise the people from urban areas, mostly, use the new additions of words e.g., 'sweater' over '*bənⁱa:n'*, boot/chappal/slippers' over *'khorbanɨ'*, etc.

R: yibənⁱa:nčhava:ryahasɨl /this sweater is really nice/

U: yisumeTarčhava:ryahasɨl

Similarly, the level of formality determines the use of words. For example, at a function or even in a get-together people use the new additions as compared to old ones e.g., 'hello/good morning/good evening' over 'sala:m/a:da:b/namaska:r' etc.

-IF: sala:m, jina:bčhava:ray

-F: hello, how are you

(Abbreviations used: UE-uneducated, E-educated, R-rural, U-urban, IF-informal, F-formal)

Conclusion

As is clear, the process of relexicalization form an important component as far as Kashmiri is concerned. The process of relexicalization has affected different spheres and a whole range of new terms have entered and enriched different spheres of culture. As is evident a good number of new terms have found place in food, greetings and kinship etc. In many cases the new ones are used alongside the old ones while in others the old terms have become obsolete.

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Integrating MALL into English Flipped Classroom at the Tertiary Level

Y. A. Zaheer Abdul Ghafoor, M.A., M.Phil.

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Abstract

The teachers who teach large classes usually face problems in catering to the needs of the students who have different learning abilities. The traditional classroom method arguably does not address this issue, and as a result, slow learners among the students become demotivated and disengaged. Incorporating flipped teaching model will be effective in dealing with the diversity of the learners as well as the disproportionate class strength. This paper attempts to highlight the advantage of integrating MALL into flipped classroom over the traditional classroom and explains the ways to implement flipped classroom especially in English language classes.

Keywords: MALL, flipped classroom, traditional classroom, ICT, direct instruction, student-centred learning.

Digital Natives

The 21st century is characterised by the widespread proliferation of technology and quicker dissemination of information as compared to the previous century. The intervention of technology is changing the way teaching and learning take place across the world. Most of the learners even from less developed nations are tech-savvy and they can handle the modern gadgets like smart phones, tablets, PCs with ease. To use two phrases popularised by Marc Prensky, learners belonging to this generation can be called "digital natives", and the teachers with inadequate exposure to the use of technology who struggle to handle this generation may be referred to as "digital immigrants" (Prensky).

To keep pace with the tech-savvy learners it becomes essential to incorporate technology in the teaching learning activities. Once the technology is integrated in the classroom, especially in a language classroom, the learners become more autonomous as technology "allows language

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practice and study away from the confines of the classroom" (Pete Sharma & Barney Barrett). The 'digital natives' among learners are also 'netizens' or habitual users of internet who utilize smart phones to the maximum for many purposes, and learning being one of them. Hence, the situation demands the implementation of a suitable teaching model in which technological devices like smart phones can be used as learning aides.

Flipped classroom model, which uses MALL (Mobile Assisted Language Learning), can be presented as a viable alternative to older as well as conventional models to meet the demands of the digital natives. MALL has immense teaching/learning potential considering the fact that almost everyone irrespective of their geographical location use smart phones with or without internet connectivity.

MALL (Mobile Assisted Language Learning)

MALL, a sub-branch of computer assisted language learning (CALL), is usually defined as the use of "mobile technologies in language learning, especially in situations where device portability offers specific advantages" (Kukulska-Hulme). UNESCO states that mobile learning "involves the use of mobile technology, either alone or in combination with other information and communication technology (ICT), to enable learning anytime and anywhere" (UNEVOC).

Experts in the field of mobile learning claim that "Mobile-assisted language learning is not simply the transfer of current teaching and learning materials and practices to a mobile device, but a complete reconceptualization of these" (Agnes Kukulska-Hulme, Lucy Norris and Jim Donohue). The slow learners in a traditional language classroom sometimes get disappointed when they find that their language proficiency has not improved even after spending many years on it. Spada and Lightbown referred to this type of method as a 'drip feed approach' and pointed out that studying in this way "often leads to frustration as learners feel they have been studying 'for years' without making much progress" (Patsy M. Lightbown & Nina Spada). Van Lier described the situation of learners who are engaged only with language during class hours where "progress will either not occur or be exceeding slow. The students' minds must occupy themselves with the

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language between lessons as well as in lessons, if improvements are to happen" (Lier). Contrary to this mobile learning motivates the learners and connects them to the real world.

Usefulness of Mobile Technology

Ubiquitous learning has been made feasible for the learners with the explosion of mobile technology in the form of smartphones, where they can access the learning materials anytime and anywhere. Particularly, encouraging the learners to make use of mobile technology in English classrooms will be a motivating factor for them, as the learning materials are delivered to them and could be accessed at their own time even if they have missed the class. But it would be a serious misconception to think that one can learn just by mobile learning tools and does not need the help of a teacher. Mobile learning gadgets are only instructional tools, and could not be replaced by teachers. Similarly, the effectiveness of mobile learning depends on the existence of a feasible teacher who is equipped with sound knowledge of the subject. Though mobile learning is usually used in the blended learning which is a form of traditional classroom, it could be used more effectively in flipped classroom, which encourages classroom teaching and ubiquitous learning.

Flipped Classroom

The teachers handling big classrooms always find difficulty in reaching the students; though they choose activities to involve the students, there will be always be some who find those activities easy or too difficult, as a result of this they become either discontented or uninterested. One way to address this issue, probably is to deliver the lessons to students in short parcels prior to the class. Flipped classroom or flipped learning helps those teachers who face the problem of addressing larger classes with different kinds of learners. It makes the demotivated, disengaged and passive learners to participate actively in the classroom activities and caters to the needs of students with different abilities.

The flipped classroom uses audio, video and text materials prepared in advance and delivered to the students prior to classroom teaching making use of devices like smart phones, tablet PCs and laptop computers to disseminate the learning materials. Flipped Classroom has wide applicability in imparting lessons to the technologically-driven generation of learners. It is

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generally called an inverted classroom as it is a pedagogical model in which "direct instruction is done through video, or some other learning object that students can use individually prior to coming to class. This time shift then allows the teacher to use class time for work that is either better done as a large group, or that requires individualized teacher attention" (Jonathan Bergmann & Aaron Sams). Cockrun defines flipped classroom as "Using technology to deliver asynchronous direct instruction with the intention of freeing up class time for student-centred learning" (Cockrum). One of the main aims of the flipped classroom is to "provide a free, world-class education for anyone, anywhere" (Khan). It restores "the excitement— the active participation in learning and the natural high that went with it—that conventional curricula sometimes seemed to bludgeon into submission" (Khan).

In comparison with traditional classroom, flipped Classroom is more-learner-centred. Obviously, traditional classroom is centred on teachers as their presentation is the main source of learning for the students. The functioning of traditional teaching is at times described as 'jug and mug' - the way knowledge being transferred from one person to the another and is often considered as the teacher spending most of the class time using the board to explain things with occasional questions to or from the students and they will be made to do some exercises to test their understanding of what is taught. Throughout the process of teaching, the teacher is the one who controls the subject related things, makes decisions about the classroom activities and gives directions to learners, presumably talks more and is the most active person in the classroom. Whereas, the role of students is to listen and concentrate and perhaps take notes. Bearing in mind the short attention span of students, this method is generally thought of as ineffective. Some theorists claim that "ten to eighteen minutes was about the limit of students' attention spans" (Khan). On the contrary, when the teacher leaves the stage and becomes a facilitator of learning, instead of being a presenter of content, the classroom becomes a centre for learning where the students are the focus of the classroom. A flipped classroom provides an alternative to the traditional classroom, in which classrooms becomes a place for activities discussions and clarifications.

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In a flipped classroom, the teachers spend the time helping the students instead of being centre of attention in the classroom, and working with individuals who are struggling and have the opportunity to guide them and clear up their misconceptions (Jonathan Bergmann & Aaron Sams). The subject related content is made available to the students when they are ready for it, and it is not necessary for them to access it from their home, they can access it from anywhere, in the class or outside the class. Flipped Classroom is more effective in retaining the attention of the students in the classroom as they are made to engage in some learning activity, whereas it is not so in traditional classroom as they get distracted easily. In 1996 an article was published by two professors of Indiana University Joan Middenlorf and Alan Kalish, about the ebbs and flows of students' concentration during a class hour, it was time where there was no technological innovations such as texting and tweeting, which usually distracts the attention of the students. They claimed that "students needed a three-to-five-minute period of settling down, which would be followed by ten to eighteen minutes of optimal focus" (Khan). In a traditional classroom, the pace of the class is set by the teacher and goes ahead with the teaching based on the material that is to be delivered during the classroom time whether the students understand the content or not. Due to this, the slow learners get further behind, and sometimes they are punished for being slower. In the flipped classroom model the slower students are not penalised, instead, ample opportunities are given to them to relearn and remediate (Jonathan Bergmann & Aaron Sams).The advantages of flipped classroom is presented by an educationist thus: "Flipped learning, at its core, is individualized learning. There are many methods, variations, and types of student-centred learning-differentiated instruction, problem/project-based learning, inquiry-based study, and many others. When combined with the flipped learning concept, these strategies become practical to implement. Flipped learning is fundamentally learner-centric" (Cockrum). According to Young & Moran, "Flipped Classroom is really about being student-centred and flexible with the options you have once you've freed up this class time" (quoted in Cockrum)

Integrating MALL into English Flipped Classroom

The teachers of English language usually complain that it is expected from them to complete everything in the prescribed book, which also confines the quantity of time they can spend on activities-based language activities. One of the advantages of integrating MALL into

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English flipped classroom is that it provides the opportunity to make students learn some contents of a lesson out of the classroom and go online. In this way the teacher can spend most of the valuable time with the students and engage them in a meaningful interaction in the target language. This method is essential in ELT because it maximizes the talk time of students in English during class hours.

By flipping the English classroom, the teacher can reach students with different learning styles. For instance, the students who are visual learners, required to see the words that they are learning both as pictures and in written form and those who are auditory learners, prefer to listen to the language. Students who have kinaesthetic intelligence, have to interact with the language by doing physical activities; and those who are analytic would need to see rules and examples. In this way flipped classroom reaches all sorts of students.

Video of a Lesson

By making a video of a lesson with text images, audio, and interactions, and sharing it through smart phones, the teacher can reach more students effectively. The prime advantage is the fact that students can play, pause, and repeat the lesson a number of times, which is not obviously possible in a classroom. This also paves the way to complete the syllabus materials and increases learner autonomy (Puppo). According to Russell it is not necessary to flip all the English classes, nonetheless the method could be used for certain lessons or some part of the syllabus. For instance, almost all English teachers have to teach grammar, explain different writing genres and construction of paragraphs very often in the classroom. Hence, materials related to this could be made online so as to enable the teacher to spend more time in the class helping the learners (Stannard).

In the article "Is the Flipped Classroom relevant to ELT?" Stannard explains by giving an example of teaching the construction of paragraphs using flipped method.

Let's imagine that we are looking at the construction of paragraphs. We could make a video/screen cast that explains to students how a paragraph is normally made up.

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It might include an explanation of what a subject sentence is and how it should be supported by the rest of the paragraph. Perhaps there is also a simple quiz that the students have to do to check understanding after they watch the video. In class, the students are giving a series of paragraphs where the sentences have all been mixed up. The students work in groups and order the sentences, making sure the topic sentence is at the start of the paragraph. They then have a second exercise where they been provided with a topic sentence but are asked to write the rest of the paragraph in groups. (Stannard)

Help for Implementation of Flipped Classroom

Implementing flipped classroom with the help of mobile technology becomes handy for those English teachers who think of doing lots of imaginative things during the class time to motivate the students and encourage them to work on tasks in groups and pairs, especially for the group activities such as discussions, debates, presentations, group planning etc. The students could be made to watch video about a topic prescribed in the syllabus in their mobile screen and thereby encouraging students to discuss or debate and to give a presentation on the topic (Stannard). Tara Arntsen is of the view that adopting the flipped classroom approach in teaching English "maximizes the amount of time students speak English in class and minimizes of teacher talk time" (Arntsen).

Possibilities for Indian Students

The Indian students who pursue degree courses learn English language as a subject which comprises literature, language skills and grammar for a period of two years. Most of them grow up with the digital technology and they make use of gadgets such as smart phones regularly. To address the requirements of those tech-savvy learners, it becomes essential to employ flipped classroom with the help of mobile technology, as it induces students to make proper use of technology in English classrooms.

By integrating MALL into Flipped classroom, the English teachers could deal with different kinds of students with different abilities in a classroom with the strength between 50 and

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70 with ease. Here the Flipped method, if properly presented, enables the teacher to reach out to each and every student in the classroom. As the flipped classroom integrates technology in itself, it would be one of the motivating factors to keep the students engaged actively inside and outside the classroom. It is evident that most of the students use smartphones with reasonable internet speed, hence, the teachers should think of making use of those gadgets.

Teacher Preparation

In order to implement the Flipped method, teachers need to prepare themselves for creating their digital content. One of the major steps involved here is creating videos on the language and other items to be taught. It is not necessary to make videos for all lessons; videos made by other teachers which are available online could be also made use of. The videos should be made available to the students prior to the classroom discussion. The teacher may adopt many ways to make it convenient for the students to watch the videos: YouTube channel could be created to upload the videos, as they become accessible from anywhere; videos could also be shared to smartphone via suitable mobile applications; those who do not have internet connection at home or have mobile device without internet package; videos could be shared using offline methods like Bluetooth. If the situation necessitates, the students could also be allowed to watch the videos in the classroom before initiating the discussion. The videos made by the teacher should not be of monotonous lectures, instead they should be interactive with pictorial representations of the lessons along with subtitles, voice over, meaning of difficult words and explanation of stanzas. As the saying goes 'a picture is worth thousand words', pictorial representation of prose, poetry and grammar has a visual impact on the viewers, hence, the teacher should make a careful selection of pictures along with the text of the lesson to create impression on the students. While recording his/her own voice for the video the teacher should ascertain that words were pronounced correctly and clearly, so that the students could learn the correct pronunciation of words. The duration of the video should be from five to seven minutes, as the present day students belong to YouTube generation, and "they want things in bite-sized pieces" (Jonathan Bergmann & Aaron Sams).

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To Conclude

To conclude, this paper suggests that by integrating MALL into flipped classroom would be able reach students with different abilities in a large classroom effectively. Though the teachers may have problems in the initial stage in implementing the flipped classroom, once they are acquainted with it, they may find that even disoriented and disengaged students would actively involve themselves in classroom activities. Especially, adopting flipped classroom along with mobile technology in the English language classroom at tertiary level will help the students in enriching the knowledge of literature and in improving the language skills as this approach makes proper use of technology.

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Critical Pedagogy Adopted by High School English Teachers with Reference to Productive Skills of Students in Manipur

Dr. M. Gunamani Singh, Ph.D., M.A., B.Ed., M.Ed.
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Abstract

This paper explores the experience of high school teachers in the field of pedagogy. The study considers teachers who may not have explicitly learned about or applied innovative practice in teaching English. It investigates how feasible and desirable they find the techniques and pedagogical approaches to be based on their teaching experience in school with largely upper-middle class students, so the issue of applying pedagogical approaches with affluent students adds a dimension of interest to this study. It was generally expected that school teachers would be implementing several teaching approaches prescribed in NCF-2005 but these pedagogies were found only partially implemented by them at Elementary stage in Manipur. Probably this could be one of the main reasons why the students are not excellent in communicative skills. Communicative skill in English are now required in all fields. Therefore, there is a need to address this issue because it may not help future careers of the children in this global market of English.

After the identification of this problem, ten schools (5 Private English medium schools and 5 Government schools) were selected for our study. Among these 5 Private schools, 2 of them were convent schools. Of the 5 Government schools, one is a model school where relatively more facility has been created by the Government. In order to carry out the investigation, questionnaires were administered to the teachers of English, who are working in these ten schools; and their responses were analyzed. In addition, the Heads/Principals were also consulted by the investigator in relation to teaching/learning process, evaluation systems and their administration. We found some discrepancies in methods, approaches and techniques adopted by teachers due to which low achievement in English occurs. We assess speaking skill and writing skill of the students with some of techniques which could be used as innovative practice in the classroom transaction for developing life skills.

Keywords: Manipur, School Education, Pedagogical pedagogy, Elementary stage (Primary +Upper Primary), NCF-2005, speaking skill and writing skill, Teaching Methodology, Teaching English.

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Introduction

The term *Critical Pedagogy* was attached to the work of Brazilian Literacy educator and curriculum specialist Paulo Freire. Pedagogical Approaches or Critical Pedagogy bring a new socio-political view of linguistics and language teaching that is beginning to influence the teaching of English to speakers of other languages field. In short, critical pedagogy was started out of the need of reforming education in a way that it would acknowledge the influence of the social and political elements existent in every educational context. Teacher and student engagement is critical in the classroom because it has the power to define whose knowledge will become a part of school-related knowledge and whose voices will shape it. Students are not just young people for whom adults should devise solutions. They are critical observers of their own conditions and needs, and they should be participants in discussions and problem solving related to their education future opportunities. Hence children need to be aware that their experiences and perceptions are important, and they should be encouraged to develop the mental skills needed to think and reason independently and have the courage to dissent. Participatory learning and teaching emotion and experience need to have a definite and valued place in the classroom. While classroom participation is a powerful strategy it becomes an instrument to enable teachers to meet their own ends. True participation starts from the experiences of both students and teachers.

Angelil Carter (1997) states that "research in SLA has been dominated by questions regarding the psychological process of language learning with less concern for the wider social context, the power relations within the context, and their effect on psychological variables (p. 263). Therefore, critical pedagogy followers advocate that the field of TESOL should not focus on Linguistics, but also should look at the field of education for inspiration and change.

Pennycook (1999) has stated that "critical work in TESOL is an attempt to locate aspects of teaching English to speakers of other languages within a board, critical view of social and political relations" (p. 332). Crookes and Lehner (2000) have explained that "Critical pedagogy in ES/FL), then, takes as joint goals the simultaneous development of English communicative abilities together with the ability to apply them to developing a critical. Awareness of the world and the ability to act on it was to improve matters (p 1).

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Rass (2001) investigated an approach which he entitled as (Integrated Reading and writing for effective Language Teaching". The objective of the study was to integrate reading and writing course, so that learners could write more freely, naturally and fluently while acquainting them with the literature in English language.

Subramanian (2002) has evaluated the linguistic skills of the graduate students in English. He has evaluated all the four linguistic skills, listening, speaking, reading and writing. However, he has dealt with in detail only the writing skill of the graduate students. He has identified, in his study the phonological, grammatical and orthographical errors in productive skills and in the comprehension skills he has identified the recalling ability of words and sentences. Moreover, he recommended that the group discussion, language games should be encouraged in the class hours and introducing the audiovisual instrument for language teaching would be good and wise at collegiate level.

Girish (2002) evaluated language skills in English as second language of class vii standard in Chikkamangalore city and found that there was a significant relationship between reading and writing skills; and speaking and writing skills. Most of them found difficulty in spelling and legible handwriting. Most of them were found to lack continuity and sequencing of their expression in both speaking and writing skills.

Several studies had been conducted to find out the teaching/learning process of English in Manipur. Singh (2002) explored the problem, prospect and status of English in Manipur in his research "A Critical Scrutiny of the Position, Problems and Prospects of English in Manipur". Devi (2006) explored the difference between the sentence structures in English and Manipuri language in her research "Sentence structure in English and Manipuri Language, A contrastive study". Sujeta Beishamayum (2010) explored linguistic problems in learning English language in her research "Communication and linguistic problems faced by Meiteiron speakers in learning English language." However, there is no study available with regard to critical pedagogy adopted by English teachers at the elementary stage in Manipur.

Before we begin the analysis of the problem it is important that we need to understand the methodologies and approaches in the teaching/learning process of English which were recommended in NCF 2005. Since we have not seen much improvement in Speaking and writing skills in schools in

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Manipur, we will make an attempt to examine teaching learning process adopted by the English teachers in Manipur.

In the light of the above background, we will investigate critical pedagogy adopted by English teachers with reference to productive skill of language learners at elementary stage in Manipur. The identification of this problem not only helps the teachers to develop their professional careers, but it also could be of use to students too. The findings of this study may be useful to teachers and teacher educators in choosing relevant methods and approaches at the lower and upper Primary stages in Manipur.

The Structure of the Paper

In section 1.1, we will discuss the methodology adopted in the study while section 1.2 deals with the responses of questionnaire from the teachers. In the next section 1.3, analysis of language ability tests: Speaking skill and Reading skill. This is followed by section 1.4, where we discuss the findings of the study conducted. In the section 1.5, we conclude with some of remedial measures in order to enhance the competency of the teachers in teaching English.

1.1. Methodology

For this research, firstly, we take 3 teachers from each school and the total number of teachers we took from ten schools is 30. The questionnaires consisting of 100 questions were administered to the teachers who were teaching English subjects in the respective schools. The responses of the teachers were analyzed. Among 100 questions in the questionnaires, we focused only on 30 main teaching points. Secondly, we planned to take up 400 students of VIII standard, taking 40 students from each school for collection of data. But we could not get the number of students we had stipulated earlier for our study since there was less number of enrollment in some Government schools. The total number of students was 290. It was surprisingly found while collecting data that out of the 5 Government schools we approached, only one school in the serial number 10 has got more than 40 students. This school is a model school to which more attention is given by the Government to create facilities, etc. These 290 students will be given a language ability test consisting of 8 test items, namely, Listening skill, Speaking skill, Reading skill and Writing skill. These test items did not cover Phonetic aspect of Listening skill. The proficiency of the students is assessed on the four grade points. If the school attains 85% to 100 % the school is rated as "Excellent", while the school secures 75% to 84% it is graded

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"Very good". It is followed by next grade, i.e., "Good" if the school attains 60% to 74%. Finally, the school which has 40% to 59% is rated as 'Weak'.

Serial numbers 1 - 5 are Private English medium schools, Number of students in the serial numbers in 1- 5 = 200
Serial numbers 6 - 10 are Government schools, Number of students in the serial numbers in 6-10 = 90

Table A

Sl. No.	Name of the schools	Medium of instruction	Number of the teachers selected	
			Males	Females
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10
7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10
10.	Wangkhei High School (Imphal East)	English		40
	Total no. of students		80	210

Table B

Sl. No.	Name of the schools	Medium of instruction	Qualification	Number of the teachers selected	
				Males	Females
1.	Nirmalabas High school (Imphal West)	English	M.A. (English), B.Ed.	1	2
2.	St. George High School (Imphal East)	English	M.A. (English), B.Ed.	1	2
3.	IPS (Imphal West)	English	M.A. (English), B.Ed.	2	1
4.	Ever Green High School (Thoubal district)	English	M.A. (English)	3	0
5.	Paradise High School (Thoual district)	English	M.A. (English)	3	0
6.	Ngasi Rastrapili Girl High School(Imphal West)	Manipuri	B.A.(Political Science)	2	1
7.	Kwakeithel Girls High School (Imphal West)	Manipuri	B.A. (English)	2	1
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri	B. A.	2	1
9.	Meitei Mayek high School (Imphal West)	Manipuri	B.A.	2	1
10.	Wangkhei High School (Imphal East)	English	B.A. (Home Science)	2	1
	Total no. of teachers			20	10

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Table 1

Sl. No.	Name of the schools	Medium of instruction	Number of the students selected	
			Boys	Girls
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10
7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10
10.	Wangkhei High School (Imphal East)	English		40
	Total no. of students		80	210

Grand total = 80+210 = 290

1.2. Analysis of Questionnaires Administered to Teachers

The questionnaires containing 100 questions were administered to teachers of ten schools in order to find out whether they were following and implementing the guidelines of NCF 2005 and MLL based teaching in the respective schools and whether they have positive attitude towards teaching English in these schools. Among these 100 questions, we focused only 30 important teaching points in view of NCF 2005 and MLL based teaching in the ten schools. The data collected were used to notice which items were followed by the teachers in the class-room transaction.

Based on these 10 teaching points in pedagogy, teachers were grouped into three categories: A, B and C. Teachers following 10 teaching points mentioned in the Table 9 are marked as A (Fully-implementing NCF-2005). Teachers following 10 teaching points mentioned in the Table 10 as B (Partially -implementing NCF-2005). Teachers following 10 teaching points mentioned in the Table 11 as C (Non-implementing critical pedagogy in NCF-2005).

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Table 2

10 questions in relation to pedagogy of NCF-2005.

1. Problem Analysis
2. Higher level of questioning.
3. Competency Based Teaching Learning.
4. Constructivist approach to teaching
5. Teaching all the four skills through Innovative techniques.
6. Collaborative teaching.
7. Activity based teaching.
8. Interactive teaching.
9. Question design and blue print-based assessment
10. CCE (Continuous and Comprehensive Evaluation).

Table 3

10 questions in relation to partial pedagogy of NCF-2005.

1. Activity based teaching.
2. Answer Question.
3. Higher level of Questioning.
4. Teaching content-based teaching.
5. Remedial teaching
6. School based test and assessment.
7. Objective of teaching
8. Question design
9. Blue print
10. CCE (Continuous and Comprehensive Evaluation)

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Table 4

10 questions in relation to traditional methods implemented in the class-room.
1. Introduction
2. Teaching aids
3. Lower level of questioning
4. School based evaluation
5. Reading aloud and asking questions.
6. Explanation
7. Content based teaching
8. Lecturer method
9. Grammar teaching
10. Vocabulary teaching

Based on the 10 question each in relation to teaching points in **Table 2, 3 and 4**, teachers were categorized into three group **A (Fully implementing pedagogical approaches in NCF-2005) , B (Partially implementing pedagogy in NCF-2005) and C (Non-implementing pedagogy in NCF-2005)** as shown in **Table 5.** 18 school teachers were in group **B (Partially implementing pedagogical approaches in NCF-2005) and** 12 school teachers were in the group **C (Non-implementing pedagogical approaches in NCF-2005).** Not a single teacher was in the group **A** (Fully implementing critical pedagogy in NCF-2005). The Private school teachers in the serial numbers 1-5 were found partially implementing critical pedagogy in NCF-2005 in the schools . Whereas Government school teachers in the serial numbers 6 to 9 were in the group C (Non- implementing critical pedagogy in NCF-2005). Only 3 Government school teachers in the serial number 10 were partially implementing critical pedagogy in NCF-2005 and it had better performance than the rest of Government school teachers in the serial numbers 6-9.

3 Categories of Teachers Based on the 10 pedagogical approaches of teaching Points in NCF-2005:

Group A = Teachers who fully Implements pedagogical approaches of teaching point in NCF-2005.

Group B = Teachers who partially Implements pedagogical approaches in NCF-2005.

Group C = Teachers who do not Implement pedagogical approaches according to NCF-2005.

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Table 5

Sl. No	Teachers in the schools	Group A	Group B	Group C
1	Nirmalabas High School, Imphal West		Partially Implementing pedagogical approaches in NCF-2005.	
2	St. George High School Impal East		Partially Implementing pedagogical approaches in NCF 2005	
3	IPS Imphal West		Partially Implementing pedagogical approaches in NCF 2005	
4	Ever Green Flower High School, Thoubal		Partially Implementing pedagogical approaches in NCF 2005	
5	Paradise High School, Thoubal		Partially Implementing pedagogical approaches in NCF 2005	
6	Ngasi Rastralipi High School, Imphal West			Non-Implementing pedagogical approaches in NCF-2005.
7	Kwakeithel Girls' High School, Imphal West			Non-Implementing pedagogical approaches in NCF-2005.
8	Meitei Mayak High School, Imphal East			Non-Implementing pedagogical approaches in NCF-2005.
9	Lilashing Khongnangkhong High School, Imphal East			Non-Implementing pedagogical approaches in NCF-2005.
10	Wangkhei Girl High School, Imphal East.		Partially Implementing pedagogical approaches in NCF 2005	

1.3. Test items of speaking skill and writing skill of students in ten schools given in table 6:

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Table 6.

Sl. No.	Name of the skills	Test Items		Purpose
1.	Speaking skill	(i) **Family tree** (ii) **Road Mapping** (iii) **Story telling** (iv) **Role play.**		**Inferring the speech-based information.**
2.	Writing skill	(i) **Family tree** (ii) **Road Mapping** (iii) **Story telling** (iv) **Role play**		**Writing skill**

Results of speaking skill displayed in the following tables (7 to 10):

In the first test item of Listening skill, "**Family Tree"** as shown in **table 7** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar result have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George school High school securing 50% of the students' correct and the lowest being the school in 6th serial number while the remaining schools are in between the scores of 20% and 40%. Here in this test surprisingly the performance is very low as none of schools could secure even "good "grade.

Table 7.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	**Incorrect responses**
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%

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4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

In the 2nd test item of **Speaking skill**, "**Road Mapping"** in the **Table 8** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response. The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl's High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

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Table 8.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

In the third test item of Speaking skill, "**Story telling**" as shown in the **table 9** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar results have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George school High school securing 50% the school correct and the lowest being the school in 6th serial number while the remaining schools are in between the scores

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of 20% and 40%. Here in this test surprisingly the performance is very low as none of schools could secure even a good grade.

Table 9.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

In the 4th test item of **Speaking skill**, "**Role pay"** in the **Table 10** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some

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individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl's High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 10

Sl.no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			20	20	50%	50%
2	St.George High School,Imphal West	40			18	10	45%	55%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			16	24	40%	60%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%

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10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

Results of Writing Skill are displayed in the following tables (11 to 14):

(i)   Family tree
(ii)   Road Mapping
(iii)   Story telling
(iv)   Role play

Test item 1: Family Tree:

Instruction: A family tree is given; the students are instructed to describe it according to sequence of events mentioned.

The result of first question of Test item 1 "**Family Tree**" as shown in the table 11 indicates that Nirmalabas High School attaining 78% correct ranked the best performer in this test while St. George High School, IPS, Evergreen High School and Wangkhei High School are in the same grade "Good". The schools securing only 40% correct answers in the serial numbers 6 and 8 in the table above are the weakest.

Table 11.

Sl. no.	Name of the schools	Number of the students	No of "Excellent" performance X1	No of "Good" performance X2	No of " Poor" performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	31	9	0	78%	22%
2	St.George High School,Imphal West	40	0	30	10	0	75%	25%
3	IPS, Imphal West	40	0	30	10	0	75%	25%
4	Ever Green School, Thoubal	40	0	30	10	0	75%	25%
5	Paradise High School, Thoubal	40	0	28	12	0	70%	30%
6	Ngasi Rastrapili High School, Imphal West	10	0	4	6	0	40	60%

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7	Kwakeithel Girl's High School, Imphal West	16	0	8	8	0	50%	50%
8	Meitei Mayak High School, Imphal East	10	0	4	6	0	40%	40%
9	Lilashing Khongnangkhong High School, Imphal West	14	0	8	6	0	57%	43%
10	Wangkhei High School, Imphal East.	40	0	30	10	0	75%	25%

2.Test item 2: Road Mapping

Instruction: The students are asked to write according to places mentioned in the mapping.

The performance of students in the test item number 2 of Writing skill in the table 12 is shown as follows:

This second test of Test item 2 "Paragraph writing" as shown in the table 12 indicates that the performance of Nirmalabas High School attaining "Good" grade ranked the best performer in this test while St. George High School, IPS and Wangkhei High School are in the same grade with 70% correct answers. Like in the previous test item 2, the schools securing only 40% correct answers in the serial number 6n in the table above is the weakest.

Table 12.

Sl. no.	Name of the schools	Number of the students	No of "Excellent" performance X1	No of "Good" performance X2	No of "Poor" performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	30	10	0	75%	25%
2	St.George High School,Imphal West	40	0	28	12	0	70%	30%
3	IPS, Imphal West	40	0	28	12	0	70%	30%
4	Ever Green School, Thoubal	40	0	26	14	0	65%	35%
5	Paradise High School, Thoubal	40	0	26	14	0	65%	35%
6	Ngasi Rastrapili	10	0	4	6	0	40%	60%

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Sl no.	Name of the school	Number of the students		No of "Good" performance	No of "Poor" performance			

	High School, Imphal West								
7	Kwakeithel Girl's High School, Imphal West	16	0	8	8	0	50%	50%
8	Meitei Mayak High School, Imphal East	10	0	3	7	0	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14	0	7	7	0	50%	50%
10	Wangkhei High School, Imphal East.	40	0	28	12	0	70%	30%

Test item 3. Story Telling

Instruction: The students are asked to write a story of the following topic.

Question 1: Write a story of a person.

The performance of the schools in the test item number 3 of Writing skill is shown in the table 13 as follows:

The result of this test as shown in the table 13 indicates that the performance of all the schools is almost same as in the previous test item 2. The Government school (Wangkhei High School) in the serial 10 achieves better score than the remaining Government schools in the serial numbers 6 to 9. Nirmalabas High School ranked the best achieving school attaining 70% correct answers while St. George High School, IPS, Evergreen High school and Wangkhei High School attain the same 55% correct answers. Like in the previous test item 3, the weakest of all the schools is the one (Ngasi Rastralipi High School) in the serial.

Table 13

Sl. no.	Name of the schools	Number of the students	No of "Excellent" performance X1	No of "Good" performance X2	No of "Poor" performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	28	12	0	70%	30%
2	St.George High School,Imphal West	40	0	26	14	0	65%	35%
3	IPS, Imphal West	40	0	26	14	0	65%	35%
4	Ever Green School, Thoubal	40	0	26	14	0	65%	35%

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5	Paradise High School, Thoubal	40	0	24	26	0	60%	40%
6	Ngasi Rastrapili High School, Imphal West	10	0	2	8	0	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16	0	6	10	0	38%	62%
8	Meitei Mayak High School, Imphal East	10	0	3	7	0	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14	0	4	10	0	29%	71%
10	Wangkhei High School, Imphal East.	40	0	26	14	0	65%	35%

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Test item 4: Role play.

Instruction: The students are asked to write role of the following topic.

Given question 1: The students are asked to write about the role of a mother in a family.

Table 14

The Test item 4 **"Role play"** in the table 14 indicates that the performance of all the schools is better than in the previous test item 3. The Government school (Wangkhei Girls High School) in the serial 10 achieve better than the remaining Government schools in the serial numbers 6 to 9. .Nirmalabas High School ranked the best achieving school attaining 78% correct answers while St. George High School, IPS, Evergreen High school and Wangkhei High School attain the same grade " Good". Like in the previous test item 3 , the weakest of all the schools is the one in the serial number 6 in the table above, securing only 20% correct answers.

The performance of the schools in the test item number 4 of Writing skill in the table 14 is as follows:

Sl. no.	Name of the schools	Number of the students	No of "Excellent" performance X1	No of "Good" performance X2	No of " Poor" performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	31	9	0	78%	22%
2	St.George High School,Imphal West	40	0	30	10	0	75%	25%
3	IPS, Imphal West	40	0	30	10	0	75%	25%
4	Ever Green School, Thoubal	40	0	30	10	0	75%	25%

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5	Paradise High School, Thoubal	40	0	28	12	0	70%	30%
6	Ngasi Rastrapili High School, Imphal West	10	0	2	8	0	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16	0	8	8	0	50%	50%
8	Meitei Mayak High School, Imphal East	10	0	4	6	0	40%	60%
9	Lilashing Khongnangkhong High School, Imphal West	14	0	8	6	0	57%	43%
10	Wangkhei High School, Imphal East.	40	0	30	10	0	75%	25%

Discussion

Based on the 10 questions each in relation to teaching points in **Table 2, 3**, **4** and **5,** ten school teachers were categorized into three groups: **A (Fully implementing Critical Pedagogy) , B (Partially implementing Critical Pedagogy) and C (Not implementing Critical Pedagogy) as shown in Table 5. 18 teachers are in group B; they are partially implementing Critical Pedagogy in schools and 12 teachers are in group C. None of the teachers in the schools are totally implementing Critical Pedagogy.** One of the probable reasons for this incompetency of school teachers could be that teachers have not fully understood or they were not aware of the critical pedagogy recommended in NCF-2005, even though Government imparted training to Government school teachers through SSA, School Education Department d SCERT, Government of Manipur. It was also found that there were no teachers specifically appointed for teaching English in the Primary and Upper Primary Government schools (Elementary schools). For example, teachers of Mathematics and Science were found teaching English in the Government schools. We could see an ad hoc policy in teaching English that head teachers/Principals deputed the teachers of Mathematics and Science to attend the training programmes in English.

According to the results displayed in the **Tables 7 to 14**, performances of students varied from individual to individual and from school to school in different test items. None of the students could get 'Excellent' 'Very Good' and 'Good' in listening skill". The students in the serial number 1 secured the highest number in all the tests among students. The students in the serial number 6 secured the lowest number in almost all the tests among students in ten schools. We can now come to conclusion that overall the students of Private schools had higher level of proficiency than that of Government schools except one Government school which is model school. It is apparent that the Private schools take well

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care of the students, even though the teachers did not follow and implement the guidelines of NCF-2005 and MLL bases teaching. The students of the Government school in the serial number 10 had higher level of proficiency than the rest of Government schools. It may be because Government gives more facility and attention to the school.

Conclusion

Knowing all these facts, some remedial measures may be taken up to improve critical pedagogy of the teachers in class room transaction. Government should appoint teachers of English from the candidates who have completed B.A. English Honours degree at least. The teachers should be sensitized to participatory approach of teaching English. They need to be trained how to transact English class in terms of skill-based teaching; apart from that, they should be oriented frequently about the ways of teaching English. In activity-based method wherein full participation of students should take place. Further, they should be motivated very often by higher authority to take up innovative practice based on student participation. Books on innovative methods and techniques of teaching English should be provided in the library. These English teachers should be assessed every year and their salary should be increased according to their performance. And the students should also be motivated by a wide range of awareness about usefulness of English in this global market of English.

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Abbreviations

L1: First language.
L2: Second language.
CP: Critical Pedagogy.
LT: Language teaching
ELT: English language teaching.
LSRW: Listening, Speaking, Reading, Writing.
NCERT: National council of Education and Research and Training.
MHRD: Ministry of Human Resource Development.
ELT: English language teaching.
NCF: National Curriculum Framework.
CCE: Continuous and Comprehensive Evaluation.
NCF: National curriculum Framework.
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Phonological System of Bhaderwahi

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Abstract

The present paper takes up the phonological description of Bhaderwahi with focus on the segmental part of the phonological system including consonants, vowels, diphthongs, syllables including their distribution and arrangement in the language.

Keywords: Bhaderwahi, Vowels and Consonants, Syllable, and Consonant Cluster.

1.Introduction

Bhaderwahi is a primitive tribal community settled predominantly in the hilly regions of Jammu & Kashmir. It derives its name from the beautiful mountain valley of Bhadarwah, also known as "Nagonkibhoomi" (land of Snakes). Bhaderwahi also known by the names of Bhaderi, Bhadrohi, Bhidli, etc., is spoken by around 50,000 people in Bhadarwah town and surrounding villages of Doda district of Jammu and Kashmir state. Grierson (1919) has placed Bhaderwahi language into Indo Aryan group of languages. Bhaderwahi language has three dialects: Bhaderwahi, Bhalesvi and Padri. After the early sketches published in Bailey's *Languages of the Northern Himalayas* (1908) and Grierson (1919) it has received very little attention from linguists. It doesn't have any script of its own and uses Arabic or Devnagri script. In this backdrop the present paper aims to provide a description of Bhaderwahi Phonology, wherein a detailed account of Bhaderwahi sounds would be given.

2. Methodology

For the present paper intensive fieldwork was carried out to collect the data from various areas of Bhaderwah. A questionnaire was developed consisting of words focusing on the phonological system of Bhaderwahi. The data was elicited by direct questioning of the informant using sophisticated voice recorder. The data was then transcribed and analyzed using the phonological methodology for language analysis**.**

3.Analysis

As already mentioned, the present paper focuses on the aspects of segmental phonology of Bhaderwahi.

3.1 Segmentals

The segmental inventory of Bhaderwahi is observed to include 35 Consonants and 13 vowel sounds which are discussed below.

3.1(a) Consonants

Based on the analysis of the distribution of consonantal segments, the following table represents the consonant sounds of Bhaderwahi on the basis of their place of articulation, manner of articulation and states of glottis.

Manner of Articulation	Place of Articulation

		Bilabial	Labio-dental	Dental	Alveolar	Retroflex	Palatal	velar	Glottal
Stops	vl.unasp	p			t	ʈ		k	
	vl.asp	pʰ			tʰ	ʈʰ		kʰ	
	vd.unsap	b			d	ɖ		g	
	vd.asp	bʰ			dʰ	ɖʰ		gʰ	
Affricates	vl.unas						ʧ		
	vl.asp						ʧʰ		
	vd.unas						ʤ	ʤʰ	
	vd.asp								
Nasal		m			n			ŋ	
Trill					r	ɽ			
Lateral					l				
Fricative	Vl		f	ʦ	s		ʃ		h
	Vd			ʦʰ	z				
Semivowel			v				j		

Table 1: Consonant System of Bhaderwahi

The following table shows the distribution of consonants at initial, medial, and final positions of words, wherever possible.

CONSONANT	INITIAL	MEDIAL	FINAL

/p/	po:tʈi: 'granddaughter'	kʰopər 'hip'	bʰã:p 'steam'
/pʰ/	pʰe:ʈu 'picture'	………….	………….
/b/	bũzal 'earth quake'	ambar 'sky'	təla:b 'pond'
/bʰ/	bʰat 'road'	…………..	sibʰ 'all'
/t/	təla:b 'pond'	mitti: 'clay'	parvat 'mountain'
/tʰ/	tʰuk 'saliva'	ha:tʰi: 'elephant'	natʰ 'nose ring '
/ʈ/	ʈabar 'family'	ʧaʈa:n 'rock'	kʰaʈ 'cot'
/ʈʰ/	ʈʰãɖ 'cold'	maʈʰu: 'boy'	guʈʰ 'cave'
/k/	kudrat 'nature'	ʧikaɽ 'mud'	ʧʰĩk 'sneeze'
/kʰ/	kʰo:tho: 'donkey	kʰe:kʰʈu: 'cheek'	ʃikʰ 'mother in law'
/d/	dunja: 'world'	ã:do: 'darkness'	ʧã:nd 'moon'
/dʰ/	dʰund 'fog'	ã:dʰi: 'storm'	dudʰ 'milk'
/ɖ/	ɖal 'marriage'	ranɖo: 'widower'	ʈʰãɖ 'cold'
/ɖʰ/	ɖʰala:n 'slope'	…………..	………….
/g/	guʈʰ 'cave'	aŋga:ro: 'ember'	ag 'fire'

/gʰ/	gʰoːɭ'stone'	kaŋgʰoː: 'comb'	…………
/ʧ/	ʧikaɭ 'mud'	baʧʧoː:'baby'	ʧõːʧ'beak'
/ʧʰ/	ʧʰaːvɽi: 'shade'	maːʧʰi: 'honey'	magarmaʧʰ 'crocodile'
/ʦ/	ʦãvar'yak'	biʦu: 'scorpio'	……………
/ʦʰ/	ʦʰaːnu 'strainer'	....	……………..
/s/	suːraʤ'sun'	maːsi:' mother's sister'	saːraːs 'crane'
/ʃ/	ʃeːroː:'father in law'	veːʃija:'prostitute'	oːʃ'dew'
/h/	hava:'air'	zeːhr'venom'	greh 'planet'
/m/	mãːzan 'ash'	ʤamun'ground'	tʰoːm'garlic'
/n/	naːloː:'brook'	paːni:'water'	ban'forest'
/ŋ/	……..…………………	aŋgaːroː:'ember'	ʃiŋ'horn'
/l/	laːɽi: 'bride'	naːloː:'brook'	bũzal'earthquake'
/r/	reːtaɽoː:'desert'	aŋgaːroː:'ember'	haːr'flood'
/ɽ/	……………..	ʧʰaːvɽi:'shade'	pahaːɽ'hill'
/ʤ/	ʤamun 'ground'	biʤli: 'lightning'	gũːʤ'echo'
/ʤʰ/	ʤʰiːl 'lake'	murʤʰaːnu: 'to wither'	……………

/v/	vaʤɨ 'thunder'	parvat 'mountain'	ka:v'crow'
/j/	ja:d'memory'	kja:ɽu:'wood'	ko: ʤaj 'who'
/f/	fe:fɽo: 'lung'	tu:fa:n'wind'	sõ:fʽaniseed'
/z/	zama:ji: 'son-in-law'	mã:zan 'ash'	ba:z 'hawk'

Table 2: Initial, Medial and Final positions of Consonants of Bhaderwahi

3.1(b) Vowels

On the basis of the analysis of the data, Bhaderwahi has 13 vowels which are arranged in the table below.

	Front	**Mid**	**Back**
High	/i/, /i:/	/ɨ/	/u/, /u:/
Mid	/e/, /e:/	/ə/	/o/, /o:/
Mid Low	/ɛ/,		
Low		/a/, /a:/	

Table 3: Vowel System of Bhaderwahi

The following table shows the distribution of Vowels of Bhaderwahi at initial, medial and final positions of words wherever possible.

Vowel	Word Initially	Word Medially	Word Finally
/i/	ill 'vulture'	mitti:'clay'	....
/i:/	....	ta:ri:kʰ 'date'	mitti: 'clay'
/e/	e'it'	dʒedʒ / 'sunrise'	....
/e:/	e:nak'spectacles'	re:t'sand'	dʒẽ:'husband's sister'
/ə/	əŋgu:ʈʰi:'ring'	təla:b 'pond'	....
/ɛ/	....	mɛnu 'man'	bʰɛ̃'buffalo'
/a/	ambar 'sky'	ʈʰãɖ 'cold'	is ma 'in'
/a:/	ã:do: 'storm/	re:ta:ɽo:'desert'	inna: 'this'
/u/	udʒlo: 'vision'	bũzal'earth quake'	ʧa:ʧu'father's brother'
/u:/	ũ:ʈʰ 'camel'	gũ:dʒ 'echo'	hĩjũ:'ice'
/o/	....	noʃ'daughter in law'	bəʧʰɽo 'calf'
/o:/	o:ʃ 'dew'	mo:ʧi: 'cobbler'	ã:do:'storm
/ɨ/	....	kɨlərk	vadʒɨ'thunder'

3.2 Diphthongs

A diphthong also known as a gliding vowel is a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel. It refers to two adjacent vowel sounds occurring within the same syllable. Technically the tongue moves from one point of articulation to other during the pronunciation of the vowel. As per the data three diphthongs are observed in this language. These diphthongs are given below.

Diphthong	Example
eiː	leiː aːnoː 'to appear'
uaː	suaːd 'taste'
ai	bəlai 'cat'

3.3 Consonant Clusters

A consonant cluster is a combination of two or more consonants which are pronounced together. A language can have double or triple consonant clusters or both. In Bhaderwahi, only double consonant clusters are present which usually occur at word initial, or final positions.

br	brat	'fast'
pr	preːm	'affection'
tr	trakɽiː	'balance'
zj	zjaːdaː	'many'
nj	njoːl	'mongoose'
ɖr	ɖrano:	'to frighten'
kr	kroːdʰ	'anger'
ʃʈ	duʃʈ	'naughty'
rb	zarb	'multiplication'
nʃ	munʃ	'husband'
hr	zeːhr	'poison'

3.4 Syllable Structure

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns. Syllabification is the separation of a word into syllables, whether spoken or written. In Bhaderwahi, syllabification has been done as

    i.   Monosyllabic

    ii.   Disyllabic, and

    iii.   Polysyllabic words

I. MONOSYLLABIC PATTERN

1. V   oː   'that'
2. VC   ãv   'I'
3. CV   roː   'of'
4. CVC   iɽiː   'here'
5. CCVC   brat   'fast'

II. DISYLLABIC PATTERN

1. VCV   aː----loː   'nest'
2. CV-CV   gɛ̃---ɖoː   'rhinoceros'
3. VC-CV   im---liː   'tamarind'
4. VC-CVC   an---paɽ   'illiterate'
5. CVC-CV   ɡan---ɖoː   'onion'
6. CV-CVC   piː---pal   'pipal'
7. CVC-CVC   duʃ---man   'enemy'

III. POLYSYLLABIC PATTERN

1. CV-CV-CV   ma---saː---lo   'spice'

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2. CVC-CV-CV to:v--li--jo: 'towel'

3. VC-CV-CVC   im--ti--ha:n   'examination'

4. CVC-CVC-CV   ʧiʈ--kən-ni: 'bolt'

5. V-CVC-CVC   a:--taŋg--va:d 'terrorism'

6. CVC-CVC-CVC   saŋg-mar-mar 'marble'

7. CVC-CV-CV-CV   raʤ--- ku---ma---ri: 'princess'

4. Conclusion

The present paper presented the phonological description of Bhaderwahi with focus on segmental part of the phonological system including consonants, vowels and diphthongs. It is observed that the consonantal system is rich consisting of 35 consonants while as 13 vowels are also present. Bhaderwahi possess double consonant clusters at the word initial and final positions. Medial consonant clusters are absent in the Bhaderwahi language.

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Caribbean Voice in Derek Walcott's Writings

P. Helmsly Solomon, M.A., M.Phil. and Dr. P. Premalatha

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Sir Derek Alton Walcott

Courtesy: https://www.thefamouspeople.com/profiles/derek-walcott-110.php

Derek Alton Walcott

Derek Alton Walcott is one among the leading poets writing in English in the twentieth century. He is from Castries, Saint Lucia, an isolated volcanic island in Caribbean. The Caribbean territories were colonised by the British, the French and the Dutch forces several times mostly in the seventeenth century. Most of Walcott's poems are a representation of not only Caribbean experience, but also act as a mouthpiece for all geographical landscapes that have been subject to colonisation at any time in history. Walcott through his poems describes how it is essential not to part with any one of the varying identities, because that would kill the reality of the Caribbean experience-- forcing the

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segment of the Caribbean community to be imprisoned within their mental recesses. The present paper attempts to explore the ultimate concern of Walcott for his native land and to evaluate his delineation of Caribbean experiences in his writings.
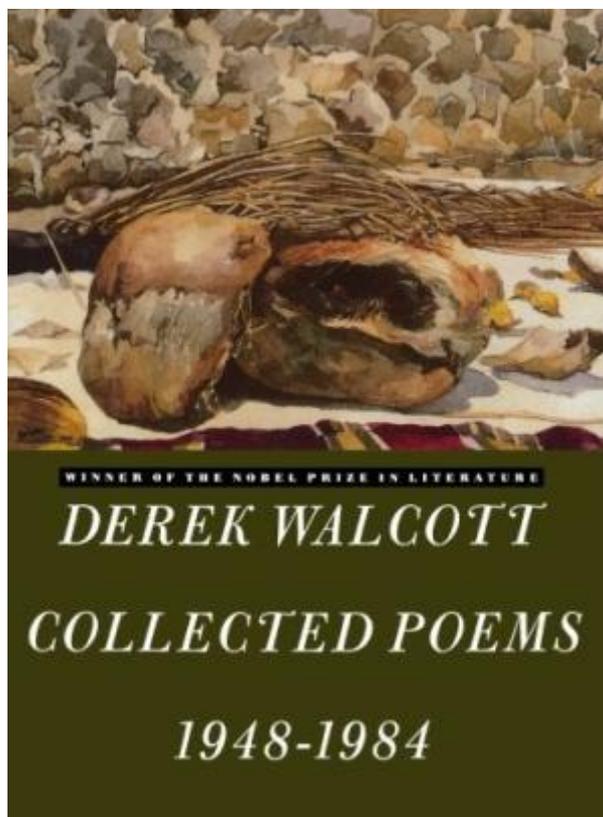
Walcott and Themes in Caribbean Literature

The themes in Caribbean literature extended from mere exile and migration to self - determination and domination. Since the ancestors of the people of current generation belonged to different race and culture, their responses to the realities of Caribbean historical experience, were also different. Hence, the Caribbean Literature celebrates the pleasurable mixture of all. At the end of 1940s, time seemed to be getting ripe enough for the advent of a major voice like Walcott in the world of art in West Indies. Those who were able to surmise the genius of Walcott's poetry even as an eighteen-year-old with his self-published collections, were soon to be proved right. By the late 1960s, it became abundantly clear that Walcott was sure to rise to fame. Caribbean writers are given encouragement and financial help under the B.B.C.'s programme **Caribbean Voices** edited by Una Marson and then Henry Swanzy.

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Walcott is one of such authors who opened the window of Caribbean Literature towards English Literature. His poetry has also been well- received by literary critics and scholars. He has been widely lauded as an accomplished poet known for masterful explorations of racial, cultural and historical consciousness that incorporate both classical and Afro- Caribbean themes and experiences. Walcott's self- defined position as a cross- cultural artist has also invited criticism. He has been called too western by some Afrocentric critics and too Afro Caribbean by Eurocentric critics.

Walcott's Poems

Walcott's earlier poems confront the conflicts of European and African ancestry. In his poetic work *In a Green Night; poems* 1948-1960 (1962) he explored the Caribbean land and its history in a colonial and post- colonial content. He was keen to use European poetic form to testify to the Caribbean experience. In his book, *White Egrets*, he ranges the world in an elegiac mood. In his writings, he pays indefatigable attention to the look of things, and writes with a spendthrift approach to the word-hoard. He does not put any limit to the use of metaphors.

The words used in poetic works such as *Selected Poem*, *The Castaway* and *The Gulf* were in lush in style and incantatory in mood. He expressed the feelings of personal isolation, where he was caught between European culture orientation and black folk cultures of his native Caribbean. But in *The Star Apple Kingdom* he uses a tenser more economical style to examine deep cultural divisions of language and race in Caribbean. In *The Fortunate Traveler* he explains his own situation as a black writer in America. The book *Omeros*, one of his most renowned works he retells *Iliad and Odyssey* in the Caribbean aspects. *Bounty* and *Tiepole's Hound* shows his feelings towards Caribbean home and poetic biography of Camille Pissarro respectively. His primary aim always was to create a literature truthful to the West Indian life. He wrote both in Standard English and in West Indian dialect and called himself as 'a mulatto of self'.

Deeply Rooted in Caribbean Society

Personally, Walcott himself was deeply rooted in Caribbean society, with its cultural fusion of African, Asian and European elements. He wrote a number of poems on New York City, Boston, Old New England and Southern US. But in midst of this, he was acutely conscious of his cultural and colonial heritage. He was himself centered on three loyalties, the Caribbean where he lives, the English language and his African origin.

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Walcott used a series of themes to write poems which extends from his room to the vast outer world. He tries to touch every aspect of human life. His works were closely knitted with a variety of forms including the folktale, allegory, morality play, fable and ritual featuring emblematic and mythological characters. He dealt with themes of language, power and place. As an earlier painter, he bought the patient and accretive sensibility of a realistic painter. His plays explore Caribbean cultural experience. In "White Egrets" the central theme is ageing, whereas in "Castaway" and "Gulf" it is artistic isolation. In the play 'Pantonium' he uses the metaphor of shipwreck and brings Crusoe to describe the position of rebuilding after the colonialism and slavery, which highlighted the freedom to re-begin. *Omeros*is, an epic book length poem, a loose reworking of Homeric story and tradition in the aspect of a journey within the Caribbean and beyond to Africa. He also exaggerates the beauty of islands, colonial burden and fragmentation of Caribbean identity and the role of poets in salving the rents.

Self-Conscious

Walcott is very self-conscious when compared to his contemporary writers. It is to be noted that, he is aware of the historic role which he had been undertaking to bring out the evolution of Caribbean literature and he himself states that:

> I knew I lived in a region of bewitching beauty but I found no poet opened
> magic casements in the way Keats transformed and Wordsworth illuminated
> the English countryside.... This island is full of sweet sounds but why were
> there no voices? (qtd. in Narasimhaiah 234)

Religion, Culture and Art – Perishable?

According to Walcott, religion, culture and art are easily perishable. He also adds his views by expressing the fact that, "each living can be "doomed" and "gloried", through its own inherent hybridity. This has been exposed through a drastic scene in Walcott's "In a Green Night", which is being perceived from a Caribbean Vantage: "By noon harsh fires have begun / To quail splendours which they feed" (11-12).

Tension between Plainness and Complexity

In the writings of Walcott, he takes much care to bring about the tension between the plainness of surface and actual complexity at the core. For example, the sea crab is envied in "A

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tropical Bestiary" as: "obliquely burrowing to surface / from hot plain sand" (3-4) and the "Tarpon" evokes the question: "Can such complexity of shape, / such bulk, terror, and fury fit / in a design so innocent ...?" (40-43). The movement in the poem tends towards "the style past metaphor" (10), "the passion of / plain day" (12-13), towards acceptance of the ordinary for itself: "Everything Is" (14), "All styles yearn to be plain / as life" (49-50).

Walcott often lays his emphasis on the transforming power of imagination of the mind which is extraordinarily receptive, approximating transcendence, as expressed in "Guyana": "He was a flower, / weightless. He would float down" (58-59).Walcott feels that he does not require any sort of romantic cloud to deal his intimacy with that of the Caribbean:

> The romanticized, pastoral vision of Africa that many black people hold can
> be an escape from the reality around, us. In the West Indies, where all the
> races live and work together, we have the beginnings of a great and unique
> society. The problem is to recognize our African origins but not to
> romanticize them. (qtd- in Taylor 85)

Use of Imagery

The use of imagery by Walcott is notable in his writings. He employs a photograph like realistic imagery. Louis James exposes his views commenting on the present West Indian literature as:

> Here Caribbean flora and fauna are no longer emotive decorations as they tend
> to be in earlier Caribbean poetry, but they are integral to the poet's act of
> creation. They show poets true to their experience, making no compromise for
> the sake of European readers who have never broken a sappy twig of
> poinsettia, who have never seen, lying motionless in a coral cave, the huge
> obscene mass of a grouper fish. ("The islands" 34)

Allusions

Walcott uses various allusions in his poems. He uses this element in order to figure out the Hellenic myth like satyr and cythera, which serves to indicate the stark degradation that has come over the Caribbean. The protagonist refers to Cythera, the Greek Goddess of Love, in order to find

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an expression in his rhetorical question for the frustration which he has deep in his mind: "So where is Cythera?" (9).

With his painter's eye, Walcott seems to collaborate the outward scene with the inward experience. This has been noted by Norton as : "... he has taken a particular delight in transforming paintings into poems, a splendid instance of the cultivation of two talents" (qtd. in Kovalchik 1). In Chapter eight of "Another Life", which has been entitled as "Homage to Gregorias", Walcott pursues art and life as if they are in the company of his painter friend and the drinking companion Gregorias and are being guided by "Harry Simmons" - "that astigmatic saint". They make a vow not to leave the island till they make it as a record in art: "For no one had yet written of this landscape / that it was possible" (124-25).The poet realizes the fact that his talent does not lie in the direction of painting and this has been highlighted in theninth chapter of the same poem as: "... I lived in a different gift, / its element metaphors" (109).

Rain is implied to be troublesome and it is compared with the troubled mind of his sister in "Dark August":

> "So much rain, so much life like the swollen sky of this black August.
>
> ………………………………………………………………………………
>
> Everything goes to hell; the mountains fume like a kettle, rivers overrun; still,
>
> she will not rise and turn off the rain" (1-2, 5-6)

The poet seems to be an excellent counsellor for his sister. He instructs his sister to learn to love, "the beads of the rain" (17) and he is waiting for his sister to part "the beads of the rain".

Beauty of Caribbean Islands and Poetry of Walcott

Walcott, through his poetic art, brings forth the colour and sunshine of the Caribbean islands, there by echoing the beauty of the waves through the rhythm and beat of the waves that pulse and pound against the enchanting shores. Ned Thomas comments about the delights of Walcott's poetry in one of his recent tribute to Walcott as: "its rendering of seascape and landscape, islands on long horizons, hands on oars and the keels of schooners cutting the water, sunlight and space and the open beach" (qtd. in Aiyejina 72). However to the editors of "Remapping Culture", "The tangy see-breeze breathes new life into his poetry, and the slapping of waves resonates in the rhythmic clapping of

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Calypsonian song and spectacle. Walcott epitomizes the verve and vigour of the New World"
(Vijayasree 111)

Walcott employs the ocean as a recurrent and fertile metaphor suggesting its diverse function
such as, a ceaseless and a natural agent of change; an open inviting book of promise; a dark
impenetrable mirror of mystery etc. The Caribbean Sea stands for an inexhaustible and complex
metaphor on account of the West Indian artist. The clamour of the bell seems to beat and makes the
ocean submissive in Walcott's, "Crusoe's Island":

> "The chapel's cowbell
>
> Like God's anvil
>
> Hammers ocean to a blinding shield;
>
> Fired, the sea grapes slowly yield
>
> Bronze plates to the metallic heat" (1-5)

It is being viewed that the sea is also a finished product of many little, nameless skills of
workmanship. It is also considered as an essential part for the rigging of a sturdy native boat. Apart
from all these, it serves like a book, conceived and described as a fulfillment of several literary skills.
It has been implied in "The Schooner Flight" as:

> "Well, when I write
>
> this poem, each phrase go be soaked in salt;
>
> I go draw and knot every line as tight
>
> as ropes in this rigging; in simple speech
>
> my common language go be the wind,
>
> my pages the sails of the Schooner Flight" (71-76)

Jim Wieland declares: "If the sea is 'a book left open' (AL 3), it is to be read, and the story
which evokes from Walcott's vast ocean is a comprehensive and continuing fiction of the place of his
people in some larger order" (*ACLALS Bulletin* 119)

Women in Walcott's Poems

Walcott compares women to the moon, the sea and the landscape. These comparisons could
be traced in Walcott's work. "Another Life" A simile for the meeting of Anna with the dark

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protagonist has been employed through the play of light and shade under the moon light : "The moon came to the window and stayed there. / He was her subject, changing when she changed.... His dun flesh peeled white by her lightning strokes!" (100-01, 108).

Maintains the Ties

Walcott strives hard to maintain the ties which he has with his island. Walcott is linked to his island with numerous bonds. In the purest sense of the term, he is considered as a loyal West Indian, having Creole and Pidgin as a part of his real-life existence.

Walcott's attitude towards the use of native language when it gets complicated and mixed up with English is obvious. The dialect used by Walcott is genuine and it echos the voice of a native Caribbean. This genuine voice enriches the authenticity of feeling in the persona. To take a note on Walcott's heteroglossia, it is employed to the life in West Indies in a lively manner and considerable ironic intent is being traced.

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Who is the Sun-King in Adaptations?
A Contextual Study of Linda Hutcheon's *A Theory of Adaptation*

J. Jaya Parveen, M.A., M.Phil., PGCTE, (Ph.D.)
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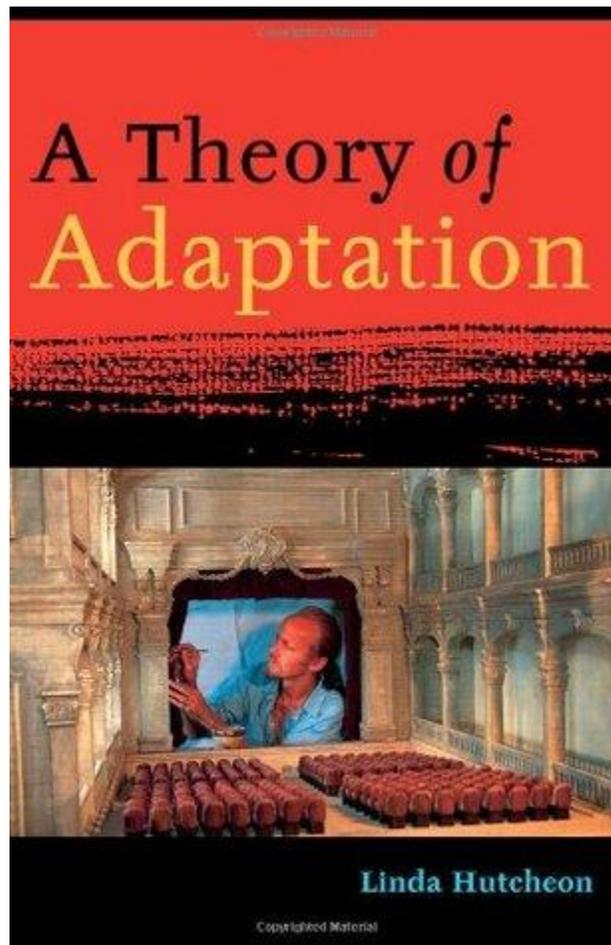
Introduction

In *A Theory of Adaptation* (2006), Linda Hutcheon talks about the *What? Who? Why? How? Where? When?* of adaptations. She tries to analyse adaptations both as 'process' and

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'product'. She goes beyond film adaptations and discusses operas, comics, theme parks, videogame adaptations, etc.

Telling Mode

Linda Hutcheon (2006) discusses, in detail, the three modes of engagement. She exclaims that the three modes are arguably 'immersive', in various degrees and in various ways. In the *telling mode* (e.g., oral or written narrative), audience's involvement starts in the domain of imagination, which is governed by the directing words of the text. It is free without the limits of the visual or aural. Reading can be paused at any point; words can be re-read or skipped at any moment. One can hold and feel the books. He/she can check what has been read already and what remains to be read, anytime while reading (23).

Performance Mode

The *showing mode* or *performance mode* (e.g., film and stage adaptations) tells us that language is not the only way to narrate stories or express meanings. Visual and gestural representations are rich in complex associations. Music offers aural 'equivalents' for characters' emotions and provokes affective responses in the audience. Sound enhances, reinforces, or even contradicts visual and verbal aspects. Audiences are caught in an unrelenting, forward-driving story. They are moved from imagination to the domain of direct perception, with its mixture of broad focus and minute details. However, dramatization cannot parallel the complicated verbal play of poetry or the impeccable combination of description, narration, and explanation in a narrative (23).

Participatory Mode

The *participatory mode* (e.g., videogames) involves the audience 'physically and kinesthetically'. The way readers interpret a text, play, or movie is not passive, but active 'imaginatively, cognitively, and emotionally'. In the participatory mode, the audiences are not only active 'imaginatively, cognitively, and emotionally', but also active 'physically and kinesthetically' with the story and its imaginary world (23).

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Clichés related to the three modes of engagement

Thomas Leitch discusses the twelve fallacies in contemporary adaptation theory in his 2003 article. Linda Hutcheon tries to lash out a few clichés related to the three modes of engagement in her 2006 article:

Cliché #1: *Only the telling mode (especially prose fiction) has the flexibility to render both intimacy and distance in point of view*.

Stam (2005) argues that camera angle, focal length, music, *mise-en-scène*, performance, costume, etc. can convey 'point of view' in a multitrack medium (39).

Highly developed dialogues, verbal and non-verbal cues, character descriptions, and story narration signify 'third person point of view' in movies. Voice-over, off-camera voice, soliloquy, or aside can be used to signify 'first person point of view'. Long, medium, and close-up shots, angles, and reverses can show intimacy and distance in point of view (Hutcheon 64).

One can find so many examples for this in Indian cinema. 'Rashomon' effect (telling the same story in different point of view) is used in the movie *Virumaandi* which is an adaptation of the movie *The Life of David Gale*. Voice-over is used in the movie *Nanban* which is an adaptation of Chetan Bhagat's *Five Point Someone*, signifying 'first person point of view'.

Cliché #2: *Interiority is the terrain of the telling mode; exteriority is best handled by showing and especially by interactive modes*.

Telling Mode

In the telling mode, elaborate interior monologues, long descriptions about states of mind, characters' deeper thoughts, etc. signify 'interiority' which are difficult to represent visually in performance. However, sound and *avant-garde* film devices can be used to signal interiority in the movies (Hutcheon 58).

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Films reveal the characters' thoughts or feelings through voice-over or music. These 'show' the characters thinking, feeling sad/happy, experiencing sorrow/joy, etc. through odd camera angles, unusual lighting, slow motion, sequences repeated/reversed, etc.

Hutcheon also remarks, "External appearances are made to mirror inner truths. Visual and aural correlatives for interior events can be created. Film has at its command many techniques that verbal texts do not have" (58).

The top angle, long shot, and the close-up 'crying scene' used by Mani Ratnam in the style of Kurosawa in the 'Godfatheresque' *Nayagan* reveals the sorrow of a father who has lost his son 'more powerfully' than any verbal text.

Cliché #3: *The showing and interacting modes have only one tense: the present; the mode of telling alone can show relations among past, present, and future*.

In narration, the narrator's voice stands between the characters immersed in time and the reader. In contrast, cinema's quickness makes flashbacks and flash-forwards possible and more effective; performance tropes combine and interrelate past, present, and future… Words such as 'meanwhile', 'elsewhere', and 'later' in literature find their equivalent in the filmic dissolve, as one image fades in as another fades out and time merges with space in a more immediate way than is possible with words (Hutcheon 63-64).

An example for this can be seen in the introductory scene of Coppola's *Apocalypse Now* (which is an adaptation of Conrad's *Heart of Darkness*) where aural memory dissolves into a full-blown flashback of the General's past.

Cliché #4: *Only telling (in language) can do justice to elements such as ambiguity, irony, symbols, metaphors, silences, and absences; these remain "untranslatable" in the showing or interacting modes*.

If symbols and metaphors are to be realized in a showing mode in performance media, they could simply be spoken by a character or else they must be physically materialized in an iconic

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form or translated into equivalents. Absences and silences in prose narratives almost invariably get made into presences in performance media (Hutcheon 70).

The soundtrack in Coppola's *Apocalypse Now* is used not only to suggest 'interiority' but also to reinforce 'ambiguity' in Kurtz's character. In the movie, the 'symbols' (river, darkness, madness, etc.) are visually portrayed, providing more depth in meanings. 'Silence' is best portrayed by no conversation and no music, and 'absence' is signified by the mystic music towards the end of the movie *Apocalypse Now.*

After discussing the clichés related to the three modes of engagement, Hutcheon remarks: "Each mode, like each medium, has its own specificity. In other words, no one mode is inherently good at doing one thing and not another; but each has at its disposal different means of expression - media and genres - and so can aim at and achieve certain things better than others" (24).

Literature Vs Literary Adaptations

Literature is an art of time whereas painting is an art of space. Performance on stage or screen manages to be both (Lessing 35). Films are very special as they combine bodies, voices, music, dance, props, and costume, combining sequential photography, visuals in painting, phonetic sound, background noise, décor of architecture, and the performance of theatre (Stam 61). Additions in adaptations may range from stylistic and ethical materials to inserting new characters or increasing suspense (Hutcheon 37). Sometimes it is simply a reduction of scope: of length, of accretion of detail, or of commentary (Peary and Shatzkin 2-8).

Adaptations move from the 'telling to the showing mode', usually 'from print to performance'. Performance medium does not have an easy time transcoding print texts. Speaking practically about converting the print text into performance mode, Director Mani Ratnam says that 'the scenes are only written in a room, in a table, in a computer'. "In cinema, you reinvent what is on the paper. It is not duplication; it is not conversion in its direct sense. It is reinventing in a completely different language. Too many variables…" He accepts that techniques are not so easily applicable when actual people are put there, with lights, camera, and entire ambience set, and the actors who are delivering (*bfi.org.uk*).

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Both stage and screen adaptations use 'indexical and iconic signs' like people, places, and objects while literature uses 'symbolic and conventional signs' (Giddings et al 6). Adaptations - be it a play, musical, film, or an opera - create a visual and aural world physically displayed on the stage, reproduced from 'verbal and notational signs on the page' (Hutcheon 39).

In the process of adaptation, there occurs 'a certain amount of re-accentuation and refocusing of themes, characters, and plot'. In adaptation studies, the emphasis is usually on the visual, on the move 'from imagination to actual ocular perception'. But the aural is just as important as the visual. Films constitute spoken words along with 'separate soundtracks that permit elements like voice-overs, music, and noise to intermingle' (40).

Role of Music - The Aural Effect

Music plays a significant role in literary adaptations. Sounds can be used to 'connect inner and outer states in a less explicit way than camera associations' in films (Hutcheon 41). Coppola declares that long ago as young filmmakers they consider sound as their special friend as it does the least 50% of the work sharing with pictures. Sound is infinitely cheaper than picture, so they have put big efforts in sound capability, giving tremendous production value to the films. This has come to be known as the San Francisco approach (*Meyersound.com*).

As 'aural effect' is significant, radio-play adaptations focus only on primary characters and simplify the story and time-line. The words in the novel are moved around, re-contextualized, and read by different voices. These modifications permit 'the aural version to give a sense of the novel's linguistic texture, associative range, and narrative rhythm'. Music and sound effects are added to the verbal text to assist the imagination of the listeners, enabling them to enter an aural world of fantasy (Hutcheon 41). In ballet adaptations, 'the moving body replaces the operatic voice as the primary conveyer of both meaning and emotion through music' (42).

Specialty of Avant-garde

Avant-garde films offer devices that have been exploited in the transfer of poetic texts to the screen (e.g., D.W. Griffith's silent film *Pippa Passes*). When poetry is adapted into

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photographic montage or animation, story elements and even their metaphoric language are translated into evocative visual images (44).

Indigenization

Adapters often 'indigenize' stories to suit the local culture. The contexts of creation and reception are material, public, and economic as much as they are cultural, personal, and aesthetic. Major shifts in a story's context - for example, a national setting or time period - can change radically how the transposed story is interpreted, ideologically, and literally. In shifting cultures or shifting languages, adaptations make changes that bring out the larger contexts of reception and production (28).

Who is the Actual Adapter?

Hutcheon (2006) states that there are arguments over exactly who of the many artists involved in the complicated process of adaptation should be called the actual adapter(s) (81). Corliss (1974) questions whether the often-under-rated screenwriter who creatively adapts a film's plot, characters, dialogue, and theme 'the major adapter' (542). Hutcheon doubts whether the director, actors, music composers, costume and set designers, choreographers, and cinematographers who have long discussions with the crew and read the movie script or storyboard along with the adapted text to involve themselves fully in the adaptation process become 'conscious adapters' (81).

Stuart Craig is popular as the art designer of the movies *The Elephant Man*, *Gandhi*, *The English Patient*, and *Harry Potter* series. He remarks that the script writer "J.K. Rowling has a very descriptive style, layer upon layer of detail. My first meeting with her, she made a map for me of Hogwarts and Hogsmeade. It showed the position of the station, the dark forest, the gates, Hogsmeade village and that became invaluable, and it was the ultimate authority" (Halligan, 2012).

Sound designer Walter Murch talks about the adaptation *Apocalypse Now* by Francis Ford Coppola: "There was a lot of discussion between George [Lucas, the original director] and me,

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and between us and John Milius, who was writing the script, that what made Vietnam different and unique was that it was the helicopter war" (Murch, 2014). Irfan Khan who has acted as adult Pi in Ang Lee's movie *Life of Pi* adapted from Yann Martel's *Life of Pi* declares that after his role in the film is confirmed, he read the novel again and again just to make the shoes of the character his own (*backstage.com*).

Actors are the biggest assets to adaptations. They can interpret through gesture, tone, of voice, or facial expression the incarnating characters in ways the initial creator never envisaged (Cunningham 1). Mani Ratnam shares the same view while talking about Kamal Haasan's performance in 'Godfatheresque' *Nayagan*:

> It's not that in *Nayakan* I was going out of the way and doing something extraordinary. It's just that it's such a pleasure when there's an actor who delivers more than you can imagine. It takes a weight off your shoulders, because you no longer have to carry the scene by yourself. I realized that I didn't have to stage a scene to prop up the actor. It was enough if the camera caught him. He brings credibility to the lines and makes it so effortless. He adds to the entire picture (2012).

Who is the Sun King in Adaptations?

The Director is often considered to be the Sun-King in the movie world. Success of the intellectually fine-tuned literary adaptations with richly textured cinematography does not lie only with the Director, but with the Merchant Ivory collaboration that include the 'triumvirate' (Ismail, Ivory, and Ruth) along with the brilliant performances of some of the world's finest actors (Madhur Jaffrey, Aparna Sen, Shashi Kapoor, Jennifer Kendal, Maggie Smith, Hugh Grant, Rupert Graves, Anthony Hopkins, and Emma Thompson).

Kamal Haasan is more than a Director in his movie adaptations. Apart from being an actor, he works as the associate director, dance assistant, choreographer, and make-up artist in some of his movies. Mani Ratnam, in an interview, recollects how Kamal Haasan came up with lots of ideas to improve the script, did a bit of the make-up for the other actors in the film, and provided

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medical-aid to the crew at crucial moments during the filming of the 'Godfatheresque' *Nayagan* (Ratnam 2012).

Though Sundar. C. is credited as the Director of the film *Anbe Sivam* which is a loose adaptation of John Hughes' *Planes, Trains, and Automobiles*, the movie carries the stamp-mark of actor Kamal Haasan's talent as screenplay writer who creates a cocktail of serious social, political, and religious themes in main-stream movies.

Kamal Haasan who has adapted several Hollywood movies into wonderful Tamil movie scripts declares: "Screenplay is literature for me". He conducts story-discussions with veteran writers, professors, and experts from various fields. He pens down screenplay script for most of his movies which are adapted from Hollywood blockbusters. Two Malayalam translations of his Tamil screenplays *Mahanadhi* and *Hey! Ram!* were released during the 'World Book Fair' in Thiruvananthapuram (Rangarajan, 2007). He remarks: "I want my screenwriting to be respected as literature because I truly believe that as a versatile medium, it demands that respect" (Vettath, 2013).

Coppola's *Apocalypse Now* is an adaptation of Conrad's *Heart of Darkness*. Marlow in *Heart of Darkness* travels to the Congo basin to bring Kurtz, a corrupt coloniser, back to Europe; Willard in *Apocalypse Now* goes on a military mission during Vietnam War to kill Kurtz, a fellow soldier. Marlow becomes Willard, Russian trader parallels the Photojournalist, and the helmsman is similar to the Chief in the movie. Character Kurtz who is present in both the works utters the words "Horror! Horror!" before death.

Heart of Darkness brings out the evils of colonisation while *Apocalypse Now* focuses on the horrors of war. The symbols 'river', 'darkness', and 'madness' are prevalent in both the works. Coppola, as an *auteur*, has used the plot, characters, and symbols from the source text, but has produced a completely new work in his own unique style. *Heart of Darkness* and *Apocalypse Now* are now appreciated independent of each other, and both have achieved the status of 'classical work of art' in their respective fields.

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Akira Kurosawa's Japanese *Macbeth*, Baz Luhrmann's Australian *Romeo and Juliet*, Gulzar's Bollywoodian *Comedy of Errors* are popular examples for how the adapters as *auteurs* have transformed the Shakespeare plays into blockbuster movies with regional colour and flavour.

Vishal Bhardwaj's *Maqbool* is the desi *Macbeth*. Jain (2004) comments that the bard's more accessible play hasn't got too lost in its (film) translation. Director-writer-composer has transposed Macbeth to the Mumbai mafia. Shakespeare is cloaked in guns, gangsters and street lingo. The result is a haunting operatic tragedy (Chopra, 2004).

Vishal Bhardwaj's *Omkara* is a Bollywoodian "*Othello* that crackles with a heady indigenous native flavour drawn from the wild hinterlands of Uttar Pradesh where rogues and thugs write the rules of politics with the bullet and the bandook. The plot is quintessential Shakespeare. The treatment is absolutely original. From the rustic flavour of the dialogues to the folksy lyricism of the music, the raunchy dance numbers, the mofussil setting and the riveting climax: *Omkara* is a well-garnished, aesthetically appeasing platter of stylish Bollywood at its creative best" (*The Times of India*).

Vishal Bhardwaj's *Haider* is an absolutely delightful and lyrical adaptation of Shakespeare's *Hamlet* that takes some liberties, for Kashmir's sake. The director is in glorious form as he churns out the best of his Shakespeare trilogy, which is also an unflinching look at the recent political history of Kashmir that bred many Haiders thirsting for revenge against the brothers of their fathers based on a ghost version of history. *Haider* is a truly rewarding cinematic experience" (Kamath 2014).

"Serious and seriously entertaining, Vishal Bhardwaj's trilogy marries Shakespeare to contemporary Indian reality as artfully as it weds a heightened realism to Bollywood showmanship." Vishal Bhardwaj's *7 Khoon Maaf* is an adaptation of Ruskin Bond's *Susanna's Seven Husbands*. "The meandering black widow tale has plenty of art, too" (Saltz 2011). Vishal Bhardwaj uses the source texts only as 'pretexts' that provide plot, characters, and themes and produce radically new works of art.

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Due to financial, technical, and political issues involved in the movie production process, the adapted movie may be very far from both the screenplay and the adapted text in focus and emphasis. "There is an increasing distance from the adapted novel as the process moves from the writing of the screenplay to the actual shooting (when the designers, actors, cinematographer, and director move in) and then to the editing when sound and music are added and the entire work as a whole is given shape. The script itself is often changed through interaction with the director and the actors, not to mention the editor" (Hutcheon 83).

Goldman has won Academy Awards for his screenplays *Butch Cassidy and the Sundance Kid* and *All the President's Men*. He has adapted his novels *Marathon Man* and *The Princess Bride* into movies. Hutcheon asserts that an adapted movie is not a singular entity but the studio's adaptation of the editor's adaptation of the director's adaptation of the actors' adaptation of the screenwriter's adaptation of a novel that might itself be an adaptation of narrative or generic conventions (83).

After discussing who the actual adapters are in a movie adaptation, Hutcheon remarks: "In a film, the director and the screenwriter share the primary task of adaptation. The other artists involved may be inspired by the adapted text, but their responsibility is more to the screenplay and thus to the film as an autonomous work of art" (85).

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Pictures of Life in Fiction and Real Life –
Charlotte Bronte, Anne Tyler & Karen Kingsbury and
Some Indian Real-Life Stories

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Abstract

What is the difference between the story of lives in the world of fiction and real life? It is indeed a perspective worth analyzing -- the study of characters in fiction and in real life. People acquire a change of path through a particular event or some such impact or phenomenon. This possibility is seen to be stronger when Faith is involved.

Key words: life in fiction, life in real world, love, Faith, God

Jane Eyre

America's first settlers brought with them ethics, and the need to understand the necessity of morality. Today, however, differing patterns and choices have brought about change in family life. *Jane Eyre* is a popular English novel. It was written by Charlotte Bronte. It is partly autobiographical. The novel abounds in social criticism, and it is considered to be a literary work ahead of its time. In spite of the dark, brooding elements, it has a strong sense of right and wrong. As Teachman writes, "*Jane Eyre* was written in a period when men believed they had a right to determine what was best for the women in their families and under their hire. Women were taught that their duty was to submit. *Jane Eyre* is the story of a woman who is unwilling to submit to anything she perceived as wrong or unfair" (14).

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Anne Tyler similarly, has a strong sense of right and wrong, but she hinders to draw a line. Good and evil has intermingled in society. It is of great advantage to the public to single out the good for the better multiplication of good.

Novels of Anne Tyler
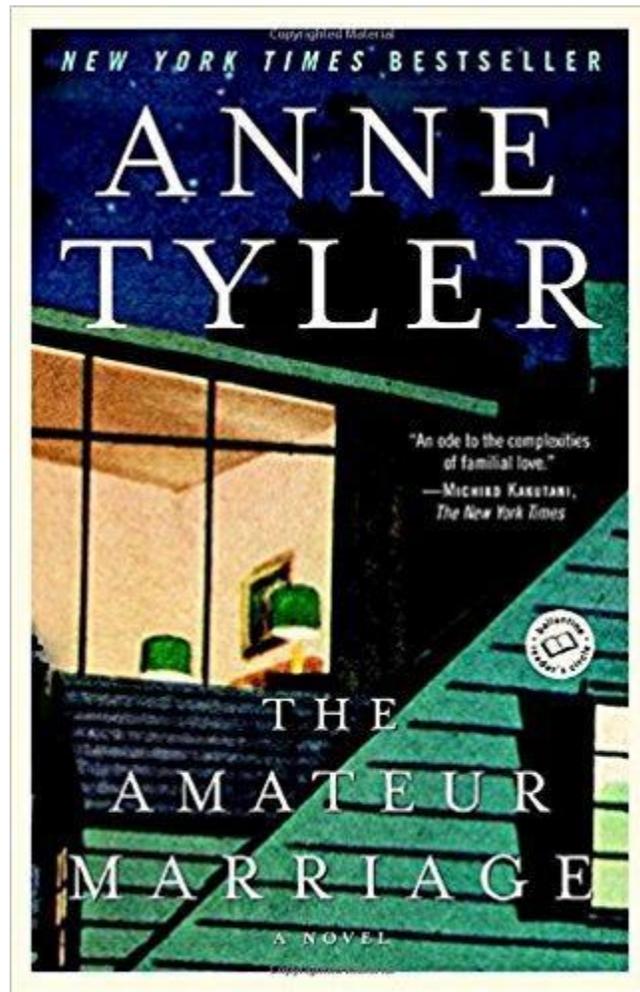
The novels of Anne Tyler and Karen Kingsbury speak of right and wrong -- of choices and of life; about possibilities of presenting values to the family. As Onyett observes, "Tyler also deals with pride and prejudice, love and friendship, family loyalty and family breakdown" (5). It is significant to derive insights from the titles selected by Anne Tyler. Tyler invents her stories with art and precise details; in the process of achieving it, she weaves together stories that are significantly represented in the titles.

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The following novels by Tyler are representative of it: *The Amateur Marriage* signifies the experimental marriage; the novel *Dinner at the Homesick Restaurant* signifies the longing for home; the novel *The Clock Winder* signifies the return of family time, *Breathing Lessons* signifies surviving familial discontent. *The Accidental Tourist* presents the irrevocable need to contemporize the possibilities of singing with possibilities; *Digging to America* portrays souls struggling to reach the point of satisfaction and *Ladder of Years* presents a remarkable mixture of understanding the span of time in life.

Tyler's titles are reciprocal of familial life and romantic relationships.

Novels of Karen Kingsbury
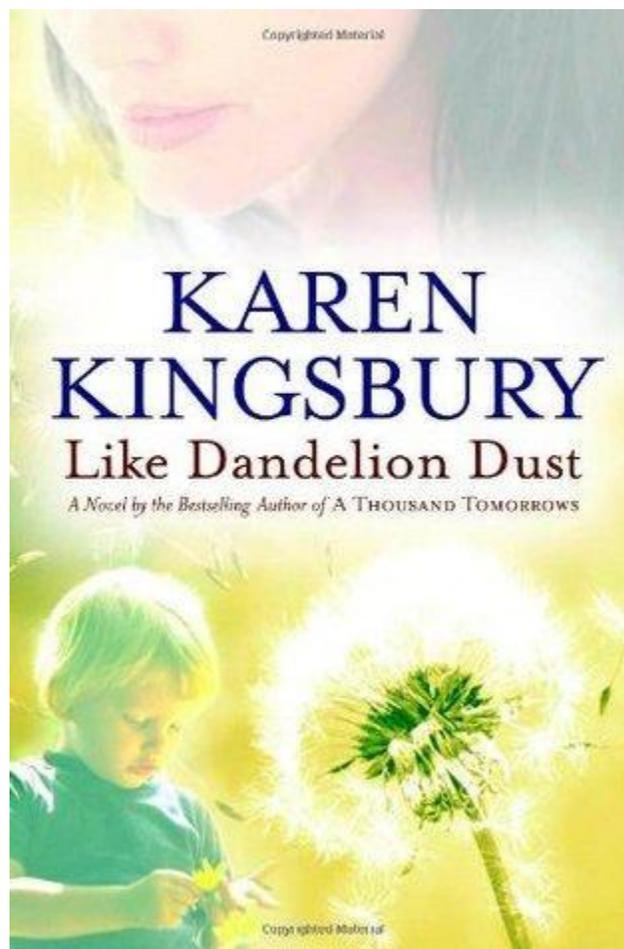
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Kingsbury also provides significant insight to her readers through her titles. Her novel *Like Dandelion Dust* presents the fleeting nature of life and the need to believe in the very best. The novel *Oceans Apart* creates a stir to read the novel, for it imparts wisdom -- though people live miles apart they are always close to the heart. The title *Where Yesterday Lives* abounds with insights on yesterdays and the present. The title *A Thousand Tomorrows* brings to the forefront the power of love. The title *One Tuesday Morning* is reminiscent of the 9/11 attacks on the twin towers in America. The title *On Every Side* presents the battles raging on every side. The title of the novel *This Side of Heaven* presents the beauty of life on earth. The novel *Unlocked* depicts the unlocking of an autistic boy. The title of the novel *A Time to Dance*, flawlessly represent the possibility of good times for afflicted ones. The titles are representative of life.

Ian Bedloe in Tyler's novel *Saint Maybe*

The character sketch of Ian Bedloe in Tyler's novel *Saint Maybe* is reputed: the portraiture of the character reminiscing on change in its various facets. Tyler recognises that there is a sense of balance in the hearts of her readers. Inculcating the need to derive inspiration and personalities in the lovely life, Ian Bedloe loves his brother and in his realization of purity he absolves himself from the need to realise his own need. His sensuality is characteristic of a perspective. It assists him to realize that in marriage it is essential to build a foundation of strength and purity. When a disparity is sensed of the ideal marriage he destroys his brother's sense of integrity by accusation. He remodels his views after whims and fancies; he discloses his sister in law's poor morals. He suffers after he has committed moral injury and physical and spiritual devastation.

Ian feels grieved at the funeral; he hopes for a second-chance, but he is better understood by the Maker and one of the policies of the supernatural -- to seek restitution and thereby acquire restoration is indeed his delve for the higher walks of life. It is indeed a query regarding the nature of a policy that can always be changed but the Creator always maintains a good and right path for the promotion of peace. It is indeed good -- for solace cannot be regained by mere outward change but by change of actions. Ian feels sad after his brother's death and he decides to seek restoration by taking care of his brother's children. The three children grow up very well

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and he is a happy caregiver. His life with the youngsters passes on from guided responsibility to supervision. He infuses the role of the secondary caregiver to a responsible family man. A wonderful portraiture rendering ample insight on the need to adhere to values and godly inspiration.

Life of Rival Siblings

In Tyler's novel *The Clock Winder*, the wonderful presentation of the life of rival siblings inspires an evolving remedy for such desires. Matthew has a flaw, but it becomes his greatest strength. He is on the right path of finding a soul mate, but he is firm in his decision. He wants to marry Elizabeth. Though he rushes into the unstable relationship he has with her, he patiently bears the shame of rejection when the woman leaves him during his departure to her home. He does not want to bring havoc and so he patiently waits for a time, the problems are alleviated. Matthew loves his family and is willing to sacrifice his desires for their sake. When a time comes, his own family supports him, and he is willing to accept Elizabeth. The necessity of a helper brings together a wonderful opportunity where Matthew and Elizabeth live in the family home.

Condition of Children Born Out of Wedlock

The individual child born out of wedlock in America is cared for; either by single parents, grandparents or foster care. If the child is deprived of the care of parents he/she becomes the ward of the state. In India the scenario is quite disheartening. On observation, a young boy Praveen (name changed) who is born out of wedlock is left to care for himself/ the boy's mother lives with another man and has three children by him. When he is enquired about his mother Praveen becomes sad. He holds a grudge against her. The reason: he blames her for his nameless father and is ashamed to have ties with her. He lives separately and works in a place; but he also has affection for her; he gives her food. He has psychological issues and cannot work anywhere apart from his present job where the work is not as difficult as it is elsewhere. However, Praveen's mother seeks her son's presence in the family and longs to have a good relationship with him. There are many children who have left home out of embarrassment; the society brands them by the parental heritage.

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Praveen longs for shelter and a loving family. There are success stories of children born out of wedlock. A well-known researcher and preacher Stira does not know his parents. As Stira writes in his book, he was exposed to physical and emotional pain in the hostel where he grew up. He had fallen into depression and had killed himself more than five hundred times, the Maker's intervening hand saves him. Praveen and Anand Stira have had emotional conflicts, but it has changed for Stira because of his faith in the Creator.

Another divine inspirational story is that of Sarah (name changed). With the death of her mother, Sarah is raised by her mother's close relatives. She is refused to be given to her father out of concern but as she grew older, she became a burden to her relatives. At age sixteen she was married to an old man who practised polygamy. In the moment of dejection and utter hopelessness, she was on the verge of ending her life along with her children. However, the compassionate intervention of the Creator saves her, and she has escaped and is safe with her children in a secret place. She is also a minister of God. She helps people who are faced with difficult circumstances.

Solving Problems by Themselves

The realistic portrayal of Tyler's characters is the mishap of solving problems by themselves. With relentless effort they seek to hurt and sometimes submit to those around them and embrace the fact of life: life is a cycle worth differentiating and distinguishing from their models. However, as Kingsbury describes in her novels, there is the choice of delving unknowingly unto the unknown, but hope changes the path. In real life, hope is a stand-point of positive perspectives and it is evident through real life of portraiture and Anand Stira, Praveen and Sarah and the many more people excelling through faith in the Creator.

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Disrupted Lives and Distorted Roots in Bharati Mukherjee's *Wife*

Dr. S. Latha Venkateswari
M.A., M.Phil., M.Ed., PGDTS, Ph.D.
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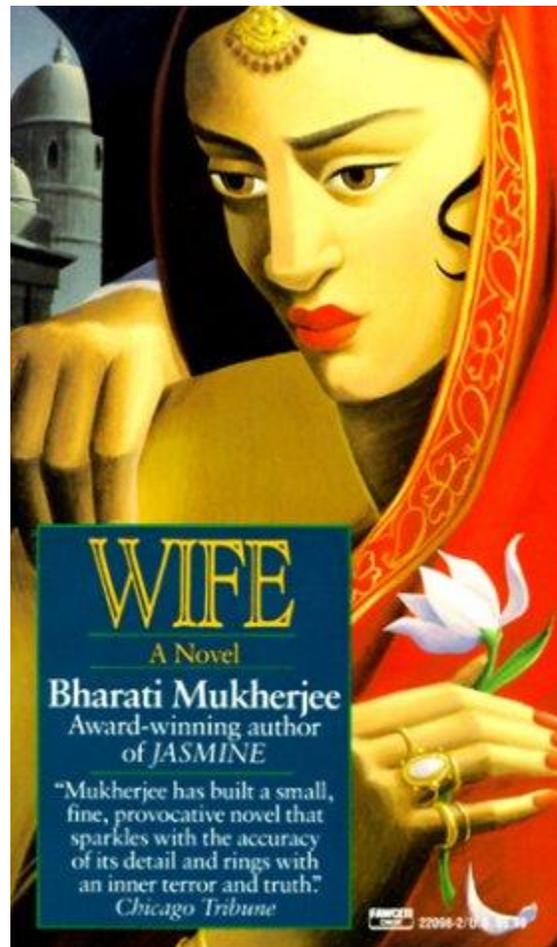
Abstract

Migration has become a common phenomenon in the present era of globalization and technological advancements. Though migration fulfills the primary objective of the immigrants, their life on the adopted land is replete with chaos. Fascinated by the prosperity on the foreign land and to retain their hard-earned position, the immigrants attempt to assimilate with the alien culture that leads them to confront culture shock, develop nostalgia and experience loneliness as well as

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alienation. Eventually, the immigrants feel that they neither belong to the adopted country nor to their motherland. Indeed, the psychological traumas make the immigrant communities understand how their distorted roots disrupt their otherwise calm life. This paper analyses the diasporic experiences of the North Indian couple Amit and Dimple.

Keywords: Expatriate, Immigrant, Diaspora, Assimilate, Migration, Alienation

Introduction

Of people belonging to different nationalities, Indians secure a noticeable position in migration. This factor has contributed to the growth of the Indian diasporic literature. The term 'diaspora' is derived from the Greek word 'Diasperin' which is "the combination of 'Dia' meaning 'over' and 'Sperin', 'to sow', as in scattering or planting" (Cameron 86). Accordingly, diaspora refers to uprooting the people from their native places and re-rooting them in a new country. In general, the term *Diaspora* refers to movement or displacement of people to a foreign country.

The diasporic literature acquaints the readers with issues common to the immigrants such as identity crisis, sense of loneliness and alienation, immigrant and expatriate experience, cross-cultural confrontation, cultural transformation, migrants' attitude of clinging to myths and symbols of their homelands etc.

Bharati Mukherjee

Bharati Mukherjee, a Bengali immigrant writer, enunciates her experiences as an expatriate and an immigrant through her novels. Having started her life as an expatriate in Canada, Mukherjee explicates the plight of the expatriates Amit and Dimple in her novel Wife where she shows how an Indian woman becomes a neurotic due to culture shock and lack of understanding between the couple.

Mukherjee's Depiction of Expatriates and Immigrants in *Wife*

In general, the term expatriate and immigrant refer to the people who live outside their mother country. But Mukherjee uses the word expatriate to refer to people who find it difficult to adjust with the foreign culture and "build a cocoon around herself/himself as refuse from cultural

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dilemmas and from the experienced hostility or unfriendliness in the new country' (Gomez 72). On the contrary, an "immigrant willingly celebrates the present in the new country" (Kumar 17).

The Indian society restricts girls from socializing with a view to protecting their purity. Hence, girls long to get married at the earliest in order to enjoy freedom. Accordingly, Mukherjee's protagonist Dimple dreams of getting liberty through marriage. Besides, she wants to lead a cozy life abroad. Interestingly, she gets married to a promising engineer, Amit Das Gupta, who is in search of a job in the US or Canada.

The thought of migration deprives Dimple of the basic Indian values. It is quite disheartening to see Dimple's act of aborting her own baby for "she does not want to carry any relics from her old life" (Wife 42). In reality, she wants to be free from responsibilities and enjoy her life on the foreign soil. Dimple's cruelty, "is a sacrament of liberation from the traditional roles and constraints of womanhood" (Sharma13).

Dimple's love for foreign life makes one feel that she will succeed in making the adopted land her home. But Dimple proves to be a total misfit in her adopted land for she does not possess the qualities needed for an immigrant such as adaptability, adjustability and understanding. In addition, Dimple lacks courage and trembles when she hears of rape, murder and violence in the basement of the building where she resides. Therefore, "the thought of living in America terrified her" (Wife 47). Dimple starts her much awaited foreign life on the basis of fear.

Portrayal of Americanized Indians and Indian Americans

Mukherjee feels that the Americanized Indians move closely with the Americans, imitate their life style and end up their life with frustration, whereas the Indian Americans know their goals and give importance to preserving their Indian culture. Also, they create a "little India" comprising families of the Bhattacharyas, Sens, Mehtas and Khannas. Their togetherness keeps them away from loneliness, alienation and exposes them to their cultural background. Here, it is apt to quote the views of N. Jayaram on Indian diasporans:

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Having almost unique cultural histories and being subjected to two different economic and political situations, the Indian communities abroad have evolved as distinct diasporic entities. They are nevertheless Indian as they manifest in varying degrees the survival, persistence or retention of several social patterns and cultural elements whose roots and substance can be traced to India. (17)

Dimple and Amit suffer a lot due to migration. Initially, Amit hunts for a job and finds no time to understand the needs of his wife in the new socio cultural environment. Since Dimple wanted to experience freedom, she hates sharing the Sen's apartment, which has an Indian aura that expects her to behave like a true Indian wife. This phase affects Dimple mentally and emotionally and it creates an adverse effect on her outlook on life.

Effects of Trauma

Dimple's second phase of life starts when Amit gets a job. The couple move away from the Indian ghettos and live in a spacious apartment in Greenwich. While Amit lives under the pressure of retaining his hard-earned job, Dimple feels lonely and turns to the media where she witnesses violence and confused about life. The impact of media creates in her a strange liking for words like "murder, suicide, and mugging". Media becomes her only companion. Dimple trusts it more than people and under its influence she plans to commit suicide. She confines herself within the four walls and this wretched condition turns her abnormal. On Dimple's problem, Linda Sandler comments, "She is uprooted from her family and her familiar world and projected into a social vacuum where the surrogate community, her global village. New York intensifies her frustrations and unhooks her further reality…." (75).

Loneliness and Alienation

Foreign life gives Dimple a sense of loneliness and alienation. Dimple compares her life in Calcutta with that of America because "She is scared of self-service elevators, policemen, gadgets and appliances… She does not want to lose her identity but feels isolated, trapped, alienated, and marginalized" (Choudhury 84). It is a pity that Dimple realizes her Indian values only after her failure to assimilate with it and therefore, longs to be a part of India and its culture. She extols the

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religious practices that give her a secured feeling to one's existence in the midst of crisis. Hence, she feels that "she could not live with people who didn't understand Durga Pujah" (*Wife* 114). It is quite surprising to note these words from a woman who hated her native land.

Solace from Religion and Rituals

Dimple's attachment to religion and rituals shows the throbbing of Indian pulse in her, despite her attempts to adapt to the alien culture. In addition, it throws light on an Indian woman's failure to assimilate with the foreign ways of life. Certainly, this Indianness in Dimple prevents her from moral deterioration.

Moral Degeneration

The Indian Americans do not move with either the Americans or the Americanised Indians. But when Dimple gets a chance to move with the Americanized Indians Ina Mullick, Milt Glasser and Lena Anaspatch, she is easily carried away by their life style. She decides to end her present sufferings and start her life anew. She wants to be a true immigrant who does not long for the lost country. She struggles hard to become one with the alien culture. She socializes with the Americanized Indians and even goes to the extent of enjoying all the forbidden pleasures. In fact, her illicit relationship with Milt Glasser is, "a passionate attempt to find an identity in America" (Indira 63).

Mocking at American Life

The Indian roots in Dimple mock her American life and makes her desperate for overstepping the moral codes. Defeat at every quarter of life disillusions Dimple and makes her "furious, desperate; she felt sick. It was as if some force was impelling her towards disaster" (Wife 156). The alien soil makes both the husband and wife alien to each other. The couple do not communicate their feelings that lead them to a disastrous end.

Passing on the Blame to Others

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After violating the moral codes, Dimple again turns to media. She fixes the blame on her husband and wants to save her from further moral degeneration. She becomes schizophrenic, sees her body and soul apart. She develops insomnia and her association with media does not allow her to differentiate the "reel" life from the "real" life. She emotionally breaks down. The Indian values lying dormant in her condemn her infidelity to her husband. She puts the blame on her husband and wants to save herself from further moral degeneration. Having lost her mental balance completely, she kills her husband – her final moral degeneration:

> She sneaked upon him and chose a spot, her favourite spot just under the hair line, where the mole was getting larger and browner … she touched the mole very lightly and let her fingers draw a circle around the delectable spot, then she brought her right hand up and with the knife stabbed the magical circle once, twice, seven times, each time a little harder, until milk in the bowl of cereal was a pretty pink…and then she saw the head fall off…women on television got away with murder (*Wife* 212-213).

Thus, Mukherjee portrays the psychic breakdown of an Indian woman very effectively.

Immigrants' Struggle

Mukherjee through *Wife* highlight the sufferings of the immigrants in consequence of their assimilation with the foreign culture. The novelist feels that the immigrants struggle hard because of their desire to keep the Indian culture in tact in a country where "salad-bowl" culture is in vogue. Mukherjee reflects the strength of the Indian soil in molding the lives of the Indians abroad. Indians do not violate the moral codes as long as they live in the artificially created Indian atmosphere. Dimple does not violate moral codes, as long as she lives in the Sen's apartment, which has an Indian aura. On the contrary, when Dimple moves to Greenwich, she degenerates morally owing to her exposure to the American culture. In general, it is obvious that the Indians struggle to protect their culture regardless of the hardships.

Conclusion

Mukherjee takes up the issues related to the first-generation immigrants, particularly, the expatriates who cling to their culture and are reluctant to accept changes. The expatriates bring forth the idea that the immigrants totally assimilate with the alien culture through their total

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assimilation with the new culture. But the expatriates do not absorb the other culture and lead life on the strength of the Indian soil. Though the immigrants and the expatriates are basically Indians, they adopt different strategies for leading their lives abroad.

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A Survey on Word Sense Disambiguation

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Abstract

In natural language processing (NLP), word sense disambiguation (WSD) is an automatic process carried out by a machine to sense the appropriate meaning of a word in a particular context or in a discourse. Natural language is ambiguous, so that many words may be interpreted in multiple methods depending on the context wherein they occur. The computational identification of which means for words in context is known as word sense disambiguation (WSD). In this paper, we will discuss the ambiguity of the words in the languages and the essential measures to deal with the ambiguous words.

Keywords: ambiguity, word discrimination, supervised ambiguity, unsupervised ambiguity.

1. Introduction

Word sense disambiguation is a necessary leap for many language translation applications for major human languages spoken across the world. It provides inspiration and motivation to many international research organizations to work on word sense disambiguation. As till date, no accurate system has been developed for WSD [1] which could achieve the current state-of-the-art accuracy rate of 60-70%. Though, WSD is a most significant problem in natural language processing most of the approaches and techniques presented till date to tackle WSD are not stand-alone techniques. To carry out the word sense disambiguation we are in a need of a very large amount of word knowledge. Ambiguity in language means words that carry multiple meanings in different settings and also changes the way the same sentence is interpreted.

For example, English noun bark can imply sound made by a dog, a sort of sailing vessel with 3 or greater masts or the outer- maximum layers of stems and roots of woody plants; similarly the Hindi phrase हल (hal) can mean जमीन जोतने का एक उपकरण (a tool used to plough discipline) or

समाधान/नबटारा (answer). Human beings are pretty apt in determining the perfect sense of the phrase, but for machines that is a very hard challenge. The challenge of computational identification of the proper sense of a word in a given context is known as Word Sense Disambiguation (WSD).

Hindi Wordnet [4] is an important lexical resource which was developed at IIT Bombay, India. The Indian languages had evolved from four different families- Indo-Aryan, Austro-Asiatic, Dravidian, and Tibeto-Burman. The Kannada language belongs to the Dravidian [6] family. Kannada is a very free order word language which exhibits a rich morphological system, which includes Inflection, Conflation, Compounding,and Derivation. Unlike English, prepositions concept are not present in the Kannada language. By successively adding inflections before the noun of the phrases English prepositions are translated in Kannada. The choice of the appropriate word depends on the information of the Wordnet synset of the head noun [7]. A Prepositional Phrase (PP) is a word group that contains an object of a preposition, a preposition,and a modifier.

For example,
Father brought a shirt with tiny stars.
ಅಪ್ಪ ಚಿಕ್ಕ ನಕ್ಷತ್ರಗಳನ್ನು ಹೊಂದಿರುವ ಅಂಗಿ ತಂದಿದ್ದಾರೆ.
Yuvan writes a letter with pen.
ಯುವನ್ ಪೆನ್ನಿನಿಂದ ಕಾಗದ ಬರೆದನು.

In this example the preposition 'with' has been translated in the first case as 'hondiruva' but in the second case as 'inda'. This kind of ambiguity will have adverse effects by drastically changing the semantics of the sentence.

Providing innovative technology to clear up this hassle can be one of the predominant demanding situations in language engineering to get right of entry to advanced knowledge technology systems.

1.1 Some basic types of Ambiguity

i. **Lexical Ambiguity**: This ambiguity occurs when a word carrying several meanings appears in the context. e.g.: bank.

Bank can be sensed as a river bank or as a place where people keeps their money and other valuables. In the Hindilanguage, the word 'aam' has two meanings- one is 'common', e.g.:

"aamaadmiyon ka haq". The other meaning of 'aam' refers to a fruit 'mango'. e.g.: "garmiyon me aam logon kopasandaatahai".

ii. **Syntactic Ambiguity**: The syntactic ambiguity comes into play when a sentence or a collection of words can be given one or more grammatical structure where each of them will be having separate meaning.

iii. **Semantic Ambiguity:** Semantic ambiguity is when there is more than one way to read a sentence although containing no structural or lexical ambiguity it is called semantic ambiguity. e.g.:

ಎಲ್ಲಭಾಷಾಶಾಸ್ತ್ರಗಳುಸಿದ್ಧಾಂತವನ್ನುಆದ್ಯತೆನೀಡುತ್ತವೆ(ellabhasasastragalusiddhantavannuadyatenidutt ave)

In English, it means "all linguistics prefer a theory".

iv. **Pragmatic Ambiguity:** Pragmatic ambiguity occurs when a sentence has more than one meaning in the way it is uttered.

For example, every student thinks she is a genius.

1.2 Problem Description

Word sense disambiguation is a process of sensing the correct meaning of a word in a particular setting in a context. Now, if we consider a given text as T and we view the text by removing punctuations then, the text T would look like (w1,w2,w3,w4……………wn) where, w1,w2,w3… etc. are the words in the text T. The mapping process assigns each word with multiple senses, Wi ϵ T, though the appropriate sense is determined, that is, to make out a mapping *A* from words to senses, such that $A(i) \subseteq Senses\ D(wi)$, where *Senses D(w*i) is the set of senses encoded in a dictionary D for word wi and A(i) is that subset of the senses of wi which are appropriate in the context T. The mapping A can assign more than one sense to each word wi∈ T, although typically only the most appropriate sense is selected, that is, | A(i) |= 1.

2. APPROACHES TO WSD

Basically, the WSD approaches can be categorized as:

i)   Supervised WSD: these are basically machine learning techniques that are used by classifiers to learn from training sets.

ii)   Unsupervised WSD: the unsupervised WSD is based on unlabeled-corpora and it does not provide sense-tagged corpus to extract a sense of the word.

These approaches can also be stated on the basis of another criterion:

a) Knowledge-based or Dictionary-based: in here, the WSD depends upon the utilization of external resources like word dictionaries, ontology, thesauri etc.

b) Corpus-based This system does not utilize any of the external resources like others.

2.1 Supervised WSD

The supervised WSD follows a machine –learning technique where it manually introduces a classifier from sense-annotated data sets. Basically, a classifier is concerned to process a single word and extract the proper sense of each instance of the word.

2.1.1 Decision List

It is an ordered rule set used to categorize the test instances. A decision list is viewed as a set of if-then-else rules. The training sets induce a feature set which results in the creation of rules of a kind (feature-value, sense, score). The ordering of rules on the basis of their decreasing score determines the decision list [2].

Consider a word sequence W is given and it is represented as a feature-vector, now, the decision list is checked and the maximum scoring feature vector which matches the input decides the sense of the word. It is defined as:

$$S = \underset{S_i \in Senses\ D(w)}{\mathrm{argmax}}\ score\ (S_i)$$

According to Yarowsky [3], S_i is determined as the maximum score among all scored feature. Here, score of feature is calculated as-

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$$score(S_i) = \max_f \log\left(\frac{P(S_i|f)}{\sum_{j \neq i} P(S_j|f)}\right)$$

2.1.2. Decision Trees

The decision tree is a predictive WSD model which is used to represent the rules of classification with a tree-like structure that can recursively partition the training set. Each node of the tree represents a feature value test and each branch depicts the outcome of the test. When the terminal node or a leaf is reached a prediction is made based on the test outcome.

2.1.3. Naïve Bayes

A Naïve Bayes is a classifier that is very simple yet probabilistic in nature and is based upon the Bayes' theorem applications. It lies upon determining the conditional probability of each sense for a given word and its feature in the context. A sense that maximizes the formula is considered as an appropriate sense.

$$\hat{S} = \underset{S_i \in Senses\ D(w)}{\operatorname{argmax}} P(S_i|f_{1,\dots\dots}f_m)$$

$$= \underset{S_i \in Senses\ D(w)}{\operatorname{argmax}} \frac{P(f_1,\dots\dots f_m|S_i)\ P(S_i)}{P(f_1,\dots\dots f_m)}$$

$$= \underset{S_i \in Senses\ D(w)}{\operatorname{argmax}} P(S_i) \prod_{j=1}^{m} P(f_j|S_i)$$

Where m represents a number of features of the given word.

2.1.4. Neural Networks

Neural networks depict words as nodes. The words activate to those concepts which are semantically connected and vice versa. The activation of nodes activates nodes connected by the exhibitory links and deactivates the nodes connected by inhibitory links.

2.1.5. Exemplar-Based

Instance-based or exemplar-based (or memory based) is supervised learning algorithm, where classification models are built from examples. This classification model contains the examples as points in the memory and new examples are progressively added to the model.

2.1.6. Support Vector Machines (SVM)

The method of SVM is based on the idea that separates the positive examples from the negative examples by learning a linear hyperplane from training sets. The SVM tends to maximize the gap between the examples and minimize the empirical classification error at the same time.

2.2. Unsupervised WSD

Unsupervised WSD is based on the fact that the same meaning of a word will be having similar words with it in the neighborhood. The unsupervised approach does not make use of any training text or resources like dictionaries, thesauri etc. The major disadvantages of unsupervised approach are they do not rely on any shared resources like dictionaries for word senses. There are basically three methods of this approach- context clustering, word clustering and occurrence graphs.

2.2.1. Context Clustering

In context clustering method each of the senses of the target word is depicted as context vectors. The idea behind the approach of context clustering is word space; i.e. space is considered as a vector where words are represented as dimensions. A word w is a vector whose j^{th} component counts the occurrence of w_j within a given context. Finally, a clustering algorithm is used to perform sense discrimination by grouping the contexts of the targeted words. This is called context-group discrimination. Another approach to sense the appropriate meaning of a word is agglomerative clustering. In agglomerative clustering, each instance constitutes a singleton cluster, then next cluster merges with the most similar pair and successively progress until the end or a stop.

2.2.2. Word Clustering

The method of word clustering focuses on grouping semantically similar words in a context to provide an appropriate sense to it. One of the approaches to this method is to identify one of the words $(w_1, w_2, \ldots \ldots w_k)$ which is similar to the target word w0. The similarity in w_0 and w_i is identified on the basis of information provided in the context of syntactic dependencies that occur in the corpus. More the dependencies between the words more are the content information.

2.2.3. Occurrence Graphs

It is based upon the notion of co-occurrence graph G= (V, E), where the vertices of the graph V correspond to the words in the context and the edges E connects the syntactically connected vertices in the same paragraph.

One of the approaches to the occurrence graph is called HyperLex. It is an ad-hoc approach proposed by V'eronis. In this approach, at first, a   co-occurrence graph is being constructed where words in the corpus are represented by nodes of the graph and edges to the graph are added when the words occur in the same paragraph.

Mathematically, an edge {I,j} is given and the weight of the edge w_{ij} is written as:

$$w_{ij} = 1 - max\{P(w_i|w_j), P(w_j|w_i)\}$$

Where $P\left(w_i|w_j\right) = \frac{freq_{ij}}{freq_j}$

$freq_{ij}$ is frequency of occurrence of words and frequency of w_j within the given text is represented as $freq_j$ in the equation.

Now, an algorithm is implied to the graph occurrence and the nodes with the highest degree are selected as hubs. All the selected hubs form a set of hubs that represent the proper sense of the word.

An alternate graph-based word sense disambiguation technique is the PageRank algorithm. PageRank algorithm was developed to rank the web pages and now it is the major part of Google's search engine. In here the PageRank degree is given by the formula:

$$P(v_i) = (1 - d) + d \sum_{v_j \rightarrow v_i} \frac{w_{ji}}{\sum_{v_j \rightarrow v_k} w_{jk}} P(v_j)$$

Where, $v_j \rightarrow v_i$ denotes that there is a vertex from V_j to V_i and w_{ji} is its weight, and d usually set to 0.85 is a damping factor which models the probability of a link to V_i or jumps to V_i randomly. In PageRank algorithm, the vertices of the graph are sorted according to their PageRank and the best-valued vertices are selected as hubs for the targeted words.

3. MERITS AND DE-MERITS

3.1 Disadvantages

Supervised approaches:

    i.   The exhaustive knowledge base is required.

    ii.   Generally, the dictionaries that are used are very small in size.

    iii.   Dictionaries do not always contain different senses of a word.

    iv.   The pronouns are not present in a corpus that can be matched for a clue.

Naïve Bayes:

    i.   Suffers from data sparseness.

    ii.   As the scores are depicted by some probabilities, hence the score might get degraded if some weak feature is present.

    iii.   A large number of parameters are to be trained to get the proper sense.

Decision List:

    i.   A separate classifier is needed for every single instance of a word.

SVM:

    i.   A word sense-specific classifier which uses a separate handler for each instance.

Exemplar-Based:

    i.   It is a word-specific classifier.

    ii.   It does not work for any word that is not mentioned in the corpus.

Unsupervised Approaches:

    i.   Hyperlex (The hyperlex is a word specific classifier) algorithm would fail to recognize the finer senses of a target word.

    ii.   Always need a parallel corpus which is very difficult to get.

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iii.   Exceptionally large quantities of parameters are needed to be trained.

3.2 Advantages

Supervised Approaches:

i.   Uses corpus instead of dictionary defined word senses.

ii.   Can easily grab the clues of proper nouns as they do readily occur in the corpus.

iii.   The decision list uses the most predictive features that overcome the demerits of Naïve Bayes approach.

iv.   Exemplar-based approaches use a diverse set of features that includes noun-subject-verb pairs and morphological pairs.

v.   SVM provides the highest accuracy of output from the baseline.

vi.   SVM also uses a diverse feature set.

Unsupervised Approaches:

i.   It combines the merits of supervised and knowledge-based approaches.

ii.   As like supervised approach, it gathers information from the corpus.

iii.   Unsupervised approaches do not need tagged corpus.

iv.   Lin's algorithm has a broad coverage.

v.   Lin's algorithm can work for words not mentioned in the corpus.

vi.   Using a parallel corpus we can even distinguish between the finer senses of a target word.

4. CONCLUSION AND FUTURE WORK

In this paper, we have discussed many of the ambiguous approaches and how to deal with it. We can conclude from our study that,

a)   The supervised WSD approaches have always yielded better results as compared to the unsupervised WSD approaches.

b)   The neural networks have proven to be a better option to disambiguate the sentences but when it comes to a large quantity of data, tuning its parameters and training the data sets are the major disadvantages in the technique.

c)   To use an SVM for WSD it is needed to be adapted to the proper senses of a target word or multiclass classification.

d)   Relying on most predictive information increases the accuracy of the algorithm.

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e) Word specific classifiers are good to work with in terms of accuracy but cannot be reused or recycled.

f) Completely depending on the dictionary senses are the major reasons of low accuracy in a knowledge-based approach.

g) HyperLex and Lin's [5] algorithm are proven better in case of disambiguating the Indian languages.

The above methods that are stated and discussed are to handle the problem of ambiguity in human languages. One method or approach is not alone enough to deal with the ambiguity properly and accurately. Hence, combining them together can fetch us a better result in the word sense disambiguation process in our near future.

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Discourse-Syntax Interface: A Study of Gricean Maxims in Computer-Mediated Discourse

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Abstract

This article discusses the ways in which Gricean maxims of the cooperative principle are left unobserved in computer-mediated discourse. Non-observance of the maxims is done by flouting, violating, infringing, suspending and opting out. As evident in the topic, the theoretical framework for this research is H.P Grice's Cooperative Principle. The social media selected for this analysis are WhatsApp and Facebook. Seven chats were randomly selected from the researchers' (**A**'s) chats with others. Results show that the Gricean maxims were mostly flouted in comparison with other ways of their non-observance. Of the four categories, the category of quantity is mostly flouted by the participants in the conversation. It is also discovered that interlocutors mostly deviated from the topic of discourse. This implies that the category or relation was mostly unobserved by the interlocutors.

Key Words: maxims, coopoerative principle, syntax, computer-mediated discourse

Introduction

Conversational Cooperation

Language is an essential tool for communication both in its written and spoken forms. Mastery of the language does not only involve competence in the language but also the manipulative use of it to achieve desired ends. When humans interact, the choice of words is dependent on two factors: humans want to explicitly state their stance to fellow interlocutors or

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leave fellow interlocutors to a wide range of possible interpretations. Whichever way, there is always a form of cooperation to achieve mutual conversational ends. This conversational cooperation manifests itself in the Gricean maxims, which we feel the need to abide by. Conversational Cooperation suggests that discourse has taken place. In making communication more effective and to make sentences more acceptable to the hearer, it can be measured by applying cooperative principle consisting of four maxims proposed by Grice (1975). When the principle is not obeyed by the speaker in any communication, the maxims are flouted or violated.

Discourse

Discourse refers to language in use (Brown & Yule, 1983) but Cook (1989) describes discourse as language used in communication. Whenever language is used in communication, discourse has taken place. Discourse always implies the presence of participants or interlocutors in a meaningful communication. Meaningful communication results from appropriate selection and arrangement of words in sentences while syntax is about the structural arrangement of words in sentences. In syntax, words are arranged according to a certain order, that is, according to some rules in conformity to the syntactic principles of a given language. However, the rules to follow are not only the rules of grammar but also the rules of use in what Chomsky (1965) refers to as communicative competence while Hymes (1972) calls it pragmatic competence. He states that language consists of text or discourse and entails the exchange of meanings in interpersonal contexts of different kinds. During discourse, interlocutors exchange meanings and in doing so flout certain maxims and these maxims are not syntactic but pragmatic.

Networked Communication

Communication today has shifted from the face-to-face method to a one involving networked computers. The exchange of messages in this kind of communication accords it the name 'computer-mediated discourse'. Computer-mediated discourse is "the communication produced when human beings interact with one another by transmitting messages via networked computers" (Herring, 2001, p.1). This kind of discourse is not different from other kinds of communication except that it requires internet connected devices. The messages exchanged

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between users of this interaction method can pass for the ones exchanged during the usual face-to-face human communication.

Herring (2008) sees computer-mediated discourse as one of the variant terms for internet language, which is a human or human-like language produced and displayed through computer-mediated communication systems that are mostly text-based and reciprocally interactive. Email, instant messaging (chats), text messaging via mobile phones among others, fall within this category. Of these, the instant messaging networks form the social media. Social media are fast becoming the most widely used means of internet communication. According to Wikipedia, social media are "computer-mediated technologies" for creating and "sharing of information, ideas, career interests and other forms of expression via virtual communities and networks." What this implies is that social media is basically a sharing platform and this is done through social network sites. Social networks abound, among which are Facebook Messenger, Twitter, WhatsApp Messenger, Instagram, Blackberry Messenger and 2go Messenger.

Focus of This Research

This research anchors on the fact that in every form of communication (whether spoken or written), contributions on the part of each interlocutor have to be aligned with the theme of the discourse, timely, relevant, unambiguous, precise in terms of quantity, and true, and it is this principle that each interlocutor seeks to uphold. Put in a different way, just as the cooperative principle can be applied to verbal communication between or among people, it can be applied to the exchange of language between or among social network users and the cooperative principle can be upheld as much as it can also be violated, flouted, suspended, opted out of and infringed.

Gricean maxims of cooperative principle are about a linguistic interpretation of discourse. Wilkins (1976) asserts that "grammar is the means through which linguistic creativity is ultimately achieved and an inadequate knowledge of a grammar will lead to a serious limitation on the capacity for communication" (p.66). For Lyons (1977) grammar is indeterminate; it cannot be identified easily and in an exact way. The maxims may be abstract but coded in grammar in line with Levinson (1983) postulation that "grammar (in the broad sense inclusive of phonology, syntax

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and semantics) is concerned with the context-free assignment of meaning to linguistic forms" (p.8). In discourse, linguistic forms are deployed in a tactical way to achieve communicative purpose.

Statement of the Problem

Diverse ways in which the Gricean maxims of the cooperative principle have been unobserved in other discourses other than the computer-mediated one (social network interaction) have been analysed severally. Also, several other linguistic tools have been used to explicate meanings or perform other linguistic actions on the conversations of social networks. This research however, utilises the cooperative principle as its theoretical framework to unravel ways in which the Gricean maxims have been flouted or violated in selected Facebook and WhatsApp conversations.

Methodology

For the purpose of this research, the primary sources are Facebook Messenger and WhatApp. Data are randomly selected from social network conversations between people. Seven chats are selected and analysed. The social networks chosen for this research – Facebook messenger and WhatsApp are so selected due to space constraint otherwise other networks would have been included. Segments of the chats are selected strictly to portray instances of non-observance of the Gricean maxims. Secondary sources of data include the internet, textbooks and other scholarly publications.

Theoretical Framework

The theoretical framework for this research is H. Paul Grice's cooperative principle. Grice (1975) says "make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (p. 45). This is the Cooperative Principle. It is a rough general principle which participants are expected, all things being equal, to observe. The principle consists of four different categories namely: quantity, quality, relation and manner. They are otherwise called 'maxims'.

The category of quantity relates to the amount of information provided, and under it falls the following maxims: make your contribution as informative as is required (for the current

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purposes of the exchange), and do not make your contribution more informative than is required. The category of quality has a supermaxim: 'try to make your contribution one that is true.' Two more specific maxims under this category are: do not say what you believe to be false, and do not say that for which you lack adequate evidence. The category of relation has the single maxim 'be relevant' while the category of manner is 'be perspicuous' and contains such other maxims as: avoid obscurity of expression; avoid ambiguity; be brief (avoid unnecessary prolixity); and be orderly.

According to Grice, when the maxims are not observed, implicatures are generated. Gazdar (1979) sees implicature as "a proposition that is implied by the utterance of a sentence in a context even though that proposition is not a part of nor an entailment of what was actually said" (p. 38). It simply refers to what is suggested in an utterance beyond its literal sense. There are five diverse ways participants in a conversation fail to observe maxims. They include: flouting, violating, infringing, opting out of, and suspending maxims.

When a speaker blatantly fails to observe a maxim without any intention to mislead a hearer, such a speaker has flouted a maxim. Thomas (1995) cited in Hanifah (2013) states that: "the speaker expects the hearer to look for a different meaning from what s/he says literally" (p.138). In this case, the speaker deliberately intends to generate an implicature." In violating a maxim, the speaker misleads the hearer intentionally by saying the truth but implying what is not true. A speaker opts out a maxim when s/he is unwilling to cooperate with the requirements of the maxim, that is, s/he cannot reply in the expected way. Infringing a maxim occurs when a speaker has an imperfect linguistic performance, cognitive impairment, or when a speaker cannot speak clearly or to the point because s/he is informatively impaired or lacks knowledge of the topic. Suspending a maxim occurs in, for instance, the case of taboo words, when there are culture-specific or particular events that force the speaker not to say something directly (Hanifah 2013).

Review of Related Literature

Herring (2004) cited in Androutsopoulos and BeiBwenger (2008) views computer-mediated discourse as all kinds of interpersonal communication carried out on the internet which may be by email, instant messaging, web discussion boards and chat channels. Herring (2001) sees

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computer-mediated discourse as a specialized field within the broader field of computer-mediated communication (CMC). Its focus is on language and how language is used in computer networked environments and characterised by its use of methods of *discourse analysis* to address that focus" (p. 1).

Perez-Sabater (2012) in the examination of the comments published on the official Facebook sites of some universities to observe the level of formality or informality of online communication in English observes that in specific context of the university, the use of Facebook is not conventionalised, as the comments posted on Facebook present important stylistic variations. In most instances, non-native speakers of English display more formal traits than native speakers when communicating electronically on social networking sites in the academic world. To Pimentel and Diniz (2014), language use in social networks is an instrument of creativity and self-expression as well as "the creation of original forms of disseminating subjectivity" (p. 2135). They conclude that psychologists need to develop researches that make possible the building of an ethics position on the impacts of new technologies on intimacy, thus contributing to the development of a work capable of redirecting interpersonal relations in order to set limits between comfort and discomfort within the context of the social networks mediated by the internet.

Andresen (2013) explores how flouting of the Gricean maxims is used to create comedy in the television series *Community*, based on transcription of eight episodes of the series. The results show that the maxim of quantity was flouted most often, and some characters used more flouts than others. The results suggest that the use of flouts has to do with their different personalities. Hanifah (2013) while investigating types of maxims which are not observed by male and female Facebook users in a study which involved 16 male and 15 female students majoring in English at one university in Bandung who have Facebook accounts found out that male users commonly failed to observe the maxim of relation while the female users commonly failed to observe the maxim of quantity. Flouting of maxim is the most frequent non-observance of maxim in the conversations analysed. This flouting is done to make a joke, stay close with friends or just contribute.

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Sobhani and Saghebi (2014) analyse recorded conversations between a male psychotherapist and his patients. They conclude that the recognition of conversational implicature is essential for the understanding of the non-cooperative attitudes of the speakers and their violation of one or more cooperative principle maxims. They observe that the message people intend to convey is not wholly contained within the words they use, but is also dependent on how hearers interpret the message taking into account context and implicated meaning.

This research employs Grice's cooperative principle to unravel ways in which the various maxims of the same principle have been unobserved by interlocutors. The computer-mediated discourse chosen for analysis are randomly selected conversations from the researchers' Facebook and Whatsapp conversations with others. Instances of violations, infringement, opting out, flouting and suspension of the Gricean maxims are identified and analysed.

Instances of Non-observance of the Gricean Maxims in Social Network Communication

Text 1: WhatsApp Conversation Between 'A' and 'PE'

A: Mama Peace, good evening.
Please, will the rehearsal take place before the ministration?
PE: Gudevng
Pls come to church
A: We're not around now. We intend coming straight for the rehearsal
PE: Ok
Come by6
A: Okay. Thanks

In the discourse, the sentence structure is simple, that is, the discourse is dominated by single clause expressions with a mixture of one word sentences and abbreviations and ellipsis typical of informal conversation text. In response to **A**'s question, **PE** flouts as well as opts out of the maxims of relation and quantity. The maxim of relation is flouted in that **A** poses a question as regards the rehearsal and ministration time precisely, while **PE**'s response relates to the church in general. The quantity maxim is flouted here in that the most suitable response to **A**'s question would have been "Yes, it will" or "No, it will not". In terms of the opting out the relation and quantity maxims, the addressee termed "Mama Peace" is worthy of note. In the geographical

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location of the interlocutors, religious institutions refer to female executives as "Mama". This is a form of recognition of the position of authority occupied by the female executive member. By implication, it is expected of **PE** not to disclose the rehearsal and ministration time to ordinary members since it may encourage laxity. **PE** opts out the quantity and relation maxim in that she is unwilling to cooperate with the requirement of the maxims.

From the standpoint of culture, it may be right to say **PE** suspends the relation and quantity maxims. It is usually the culture of any organization that certain information should be kept private by the members of the executive. This culture-specific phenomena forces **PE** not to directly disclose the rehearsal and ministration schedules as an executive member to an ordinary member. The implicature generated in **PE**'s response is that it is **A**'s duty to be in church whether or not the rehearsal will hold before the ministration; that it is not in **A**'s place to know the schedule for the activities.

Text 2: WhatsApp Conversation Between 'A' and 'P'

A: How was the wedding?
   It's like I really missed
P: It was fine sha
   We danced Cephas out
   then took pictures as usual
   nothing much
   we left after tm
   most of us didn't attend the church wedding
A: When did the church wedding start?
P: About 5pm
A: Hmmm
   Why that arrangement na
P: Was I the event manager?

In response to **A**'s messages, **P** flouts the maxims of quantity and manner. **P** gives more information than is required. The suitable response would have been "The wedding was fine. You did not miss much," but **P** gives four other items of information asides the required two. This is regarded as a flout because **P** blatantly fails to observe the quantity maxim without any intention to mislead **A**. By virtue of **P**'s lack of clarity in expression and use of words difficult to

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comprehend, **P** flouts the maxim of manner. The use of the lexical item "sha" signals uncertainty and as such there is no clarity in the response. This does not give **A** room for easy understanding of the intended message. The expression is also ambiguous. The interpretation, due to the use of "sha", could be that the wedding was not good enough to meet **P**'s taste. It could also imply that after all said and done, the wedding was a success. The ambiguity in this is due to the fact that the tone of voice, gesticulations and facial expression which aid meaning interpretation are absent here, since this medium is computer-mediated.

Furthermore, based on her unnecessary prolixity and lack of brevity, the manner maxim is flouted on the part of **P**. She gives excess words and long-winded replies to a simple question. There is also no orderliness in her replies. The presence of "nothing much" disrupts the perceived order in her replies. The implicature generated could be that **P** deliberately gives more information than expected in order to forestall more questions from **A**. It can also be deduced that **P** gives those replies because she lacks adequate understanding of what **A** means by "It's like I really missed".

A inquires to find out why the arrangement was so and **P**'s reply is "Was I the event manager?" By this, **P** opts out the manner maxim. This portrays P's unwillingness to cooperate with the requirement of the maxim, though it also done to evoke laughter from **A**. The implicature generated here is that **P** is not in the position to answer the question hence **A** should direct the question to the appropriate person – the event manager. The text and others previously discussed satisfies the tenet of discourse by using minor sentences. A minor sentence does not obey all the grammatical rules required of a sentence. Minor sentence includes wh- questions, sentence fragments and emotional expression. "How was the church wedding?, When did the church wedding start and Why the arrangement…?" are wh- questions deployed in the text. "Hmmm" is an emotional expression, that is, an exclamative sentence while "About 5 pm" is a fragmentary sentence among other fragmentary sentences employed in the text. Fragmentary sentences are grammatically incomplete by leaving out words but the missing words are extracted from the context by backtracking.

Text 3: WhatsApp Conversation Between 'A' and 'H'

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A:	See it
H:	Yea
	But won't it be chopping data?
A:	It's this 2G subscription na.. It's unlimited
	You can download heaven and earth, but it won't finish until the appointed time
H:	I'm saying for normal sub not d airtel
A:	Well, I don't do any other sub
	But e go finish data o
H:	Ehenn

A infringes the maxims of quantity and relation. Infringement in this case occurs as a result of **A**'s lack of knowledge to the topic. **H**'s question "But won't it be chopping data?" requires the simple response "Yes, it will" or "No, it won't". By virtue of **A** giving more information than any of the above, **A** infringes the maxim of quantity. **H** makes it known that **A** lacks understanding of the topic being discussed with the response "I'm saying for normal sub not d airtel." This shows that **A** has infringed the relation maxim, since **A**'s reply is not in line with **H**'s question. **A** goes further to flout the maxim of quantity after **H** enlightens him on what her question meant. He gives more information than is required. His first reply "Well, I don't do any other sub" is not required in this context, but the implicature is that **A** does not want to mislead **H**.

Text 4: Facebook Messenger Conversation Between 'A' and 'AB'

AB:	U DON FINISH EXAMS?
A:	Good afternoon, Sir.
	I finished my exams on the 14th oo..
	I'm writing my seminars and project
AB:	U DONT WANT TO COME OR CALL. U DON TRY
A:	I'm sorry sir o
	I've been quite busy. I'm under pressure right now

Syntactically, the question by **AB** is a polar question that demands yes or no for an answer but the interlocutor ignores that. Since the respondent is discourse conscious, **A** blatantly flouts the maxim of quantity which the response demands by giving extraneous information because in discourse a response is guided by certain norms. The most appropriate response in that context is "Yes, I have." Other pieces of information were not required of **A**. The sub-maxim of manner

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which calls for brevity of information is also flouted by **A**'s response. However, the implicature of **A**'s flouting of the maxims is that by norm, one is expected to begin a new conversation by greeting the other participant(s). Hence, A's reply serves as a reminder to **AB**. It also implies that **AB** is someone superior to A since **A** addresses **AB** as 'sir'. **A** also seeks to forestall more questions or blame by giving more information than is required. **AB**'s reply violates the maxims of relation and quality. **A** says he has finished his exams and is busy with other things while **AB**'s response talks about visiting or calling. It is a case of violation in that his reply "U DON TRY" is intentionally misleading. **AB** says the truth but implies the untrue. This prevents or discourages **A** from seeking for implicatures. However, **A** displays an understanding of **AB**'s viewpoint through the message "U DONT WANT TO COME OR CALL". It is this message that **A** gives response to and flouts the maxim of quantity. **A** gives more information by stating the busy nature of his schedule and the pressure he faces.

Text 5: Facebook Messenger Conversation Between 'A' and 'D'

D: I Tried His Number It Went Through So I Have Sent Him Text I Regret Eva Dating Him I Neva Knew He Is Like Dis
A: Refer all your messages and regrets to him
D: Sori About Dat

Though the chat is not selected from the beginning, **D** flouts the maxim of manner which calls for brevity and clarity in expression. **D** uses long-winded words which are not punctuated to aid adequate understanding. In response to **D**'s message, **A** opts out the maxim of relation. **A** makes it known that he is unwilling to cooperate with the requirement of the maxim. The implicature generated here is that **A** is not the right person for the conversation. Syntactically, sentence boundaries are not observed in the discourse thereby bringing the feature of informal conversation to bear on the written text. Sentences are lumped together yet the message is communicated: "I Tried His Number It Went Through So I Have Sent Him Text I regret ever Dating Him I never Knew He is Like Dis."

Text 6: WhatsApp Conversation Between 'A' and 'O'

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O: Ani good morning
A: Omotee, food dey ya house? I want to come and eat. Seriously hungry
O: They Never pay my papa salary
A: I get small money to cook. I don't want to patronize cafeteria sellers. You know they don't allow cooking in the hostel na
O: I no even get pot sef… My pot dey leak
A: Ah ahn
That your neighbour fit borrow us post na
*pot
O: Me with that my that one fight yesterday…
A: What's the cause?
O: I caught her F**king my best friend guy
A: That's their business
As for me, I dey hungry

In the text above, **A** flouts the maxims of quantity and relation. The reply to a greeting is expected to be another greeting. In this case, the reply on **A**'s part should have been "good morning". **A** flouts the maxim of quantity by giving more information than is required, and the maxim of relation by bringing up a discussion irrelevant to the discourse. The implicature generated here is that the two interlocutors are conversant with each other hence, the greeting is not necessary since the setting is highly informal. It also implies that **A** has been expecting **O**'s message and is impatient to respond to her greeting due to the level of his hunger.

O's response signals flouting of the quantity and relation maxims as well. Her response "They Never pay my papa salary" is in no way related to **A**'s question "…food dey ya house?" The adequate response would have been "Yes, there is food" or "No, there is no food", but **O** gives more information. There is also no relation between **A**'s message and **O**'s reply in that **A** talks about food and hunger while **O** talks about her father and the delay in the payment of his salary. **O** intentionally generates the implicature that she does not have the financial resource to cook due to the fact that her father has not sent her some money. It is this fact that **A** recognises and gives his reply that he has some money to cook, though he flouts the maxim of relevance as his response does not relate to the salary payment issue raised. **O**'s reply of having no pot further shows that she is not ready to entertain **A** in her house.

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Further, in the last segment of the chat, **A**'s reply "That's their business" signals a suspension and an opting out of the maxims of relevance and quantity. **O** raises an issue which is often regarded as a taboo. This indicated by her use of the asterisks, leaving the taboo word incomplete in spelling. **A** indicates his lack of interest in the topic but emphasizes his hunger. **A** opts out of observing the maxims in that he portrays his unwillingness to cooperate with the requirement of the maxims. Using simple sentence and minor sentence is for focus and brevity.

Text 7: Facebook Messenger Conversation Between 'A' and ''

W: Just buy fresh fish every morning
A: Every morning
W: Lol
i been de talk to my HOD that time
By two
A: Na party food we wan cook nii…
Which one be two fish?
Besides, I wantu submit these stuff today. That waka no get head naun
I calculated how much I'll spend on these seminars. It's roughly 2k
#1,700
W: I said by 2 o'clock
Orh
A: LOL!
I kom dey wonder

A demonstrates a degree of linguistic incompetence and therefore, infringes the maxims of relevance and quantity. After **W** corrects himself with the phrase "By two", **A**'s replies become excessively informative where he talks about "party food", "two fish" and submission of "stuff" later that day. His reference to party food and two fish is as a result of his lack of understanding of what **W** says. His own interpretation is "buy two". The "party food", "two fish", submission of the "stuff" and expenses on the seminars are in no way related to **W**'s request for **A** to buy fresh fish by two. **W**'s response "I said by 2 o'clock" is what draws attention to the infringement of the relevance and quantity maxims. It can also be viewed from the perspective of flouting in the sense that **A** intentionally generates the implicature that he lacks the time and financial resources to purchase the fish since he will be busy later on and has what to spend money on.

Table: Non-observance of Maxims Distribution Based on Types of Maxim

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Non-observance	Flouting	Violating	Opting out	Infringing	Suspending	Total
Quality	-	1	-	-	-	1
Quantity	4	-	-	2	2	8
Relation	2	1	3	2	2	10
Manner	3	-	1	-	-	4
Total	9	2	4	4	4	

From the table, it is observed that maxims were mostly flouted compared to other means of non-observance of the Gricean maxims. Of the four maxims, the maxim of quantity was mostly flouted by the interlocutors from the seven conversations analysed. This implies that the interlocutors deliberately gave more information than required to generate implicatures. The table also shows that violation of the maxims was rarely done as it records just two instances of it in the conversations analysed. Opting out, suspending and infringing of maxims had similar number of occurrences in the texts. Of the four maxims, the category of relevance was mostly unobserved by the interlocutors while the category of quality was rarely unobserved.

The analyses show that the maxims of quantity, quality, relation and manner relate to language in use and not necessarily the rules of grammar because there are rules of use and rules of grammar. Rules of grammar do not dictate the output in discourse; it is actually the rules of use which do. This goes to justify Hymes (1972) submission that without "the rules of use … the rules of grammar would be useless." Use is actually performance which may be in speech or writing. In discourse, "performance is the product of social interaction" (p.271) as may be gleaned from the discourse texts analysed.

From the analysis, it is observed that discourse breaks syntactic restrictions on the construction of sentences and expression of meaning. Those syntactic constraints which question the grammaticality of a sentence are defied yet the utterances still remain within the bounds of grammaticality. Discourse uses discourse sentences such as declarative, imperative, interrogative, exclamative and fragmentary sentences to communicate sense between the interlocutors. Syntactic restrictions on sentence construction do not really exercise control over sentences in discourse

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because discourse has its sentence style as the texts under discussion show. It is actually the sentence style that makes the text a discourse text.

Conclusion

In every exchange of language, interlocutors seek to cooperate with other participants in the conversation. One aim of this study is to make known the fact that just as the maxims of the cooperative principle can be unobserved in face-to-face communication; it can be unobserved in social media communication so long as language is the medium of interaction. This implies that humans speak through the social media. Cooperation becomes important if speakers do not want hearers to seek for meanings elsewhere. The maxims of the cooperative principle were left unobserved in all the conversations analysed. It may be right to conclude that in every conversation humans engage in, at one point or the other, one or more of the maxims can be unobserved, especially when the conversation is a lengthy one. This study justifies the fact that just as there are grammar norms in speech and in writing, there are also conversational norms in discourse.

As seen in the conversations analysed, flouting occurs more than any other non-observances. As stated above, flouting is done when a speaker deliberately leaves the hearer to seek implicatures. This implies that speakers leave hearers to a wide range of possible interpretations in conversations. Interlocutors also fail to observe the relation maxim than they did other maxims. This implies that in human communication, interlocutors mostly opt out of the relation maxim.

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An Investigation of Kachin Institutes Teachers' Beliefs about Learner Autonomy

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Abstract

This paper aims to investigate Kachin institutes teachers' beliefs about learner autonomy. The subjects were 92 Kachin institutes teachers from five different institutes such as Institute of Liberal Arts and Science (ILAS), Maija Yang College, Maija Yang Institute of Education (MIEd), Kachinland School of Arts and Sciences, Humanity Institute (KASS) and Naushawng Development Institute (NDI). The study took a form of an explanatory mixed methods design using a questionnaire to collect quantitative data, and semi-structured interview to gather qualitative data. The 40 5-points Likert scale statements questionnaire consists of 7 domains: "importance of learner autonomy", "teachers' responsibilities", "students' willingness", "students' self-confidence", "students' ability", "constraints to autonomy development", and "possibilities to fostering autonomy". The overall findings revealed that Kachin teachers are highly positive about learner autonomy with a mean of 3.66 (SD= 0.21). Investigation of each learner autonomy domain showed that every domain is a at high level, except "students' willingness", "students' self-confidence" and "students' ability" which are at a moderate level. Discussions are presented, and recommendations are provided for further research.

Keywords: constraints, learner autonomy, Kachin institutes teachers, teachers' beliefs, ELT

1. Introduction

Learner autonomy in language education has gained great interest from researchers across the world. It was first originated from Europe (Dam, 1995; Holec, 1981; Little, 1991). Then it has

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been further developed by Asian researchers such as Hong Kong (Benson, 2001; Littlewood, 2007) and Japan (Aoki, 2001; Aoki & Smith, 1999).

Research on learner autonomy in language education recognizes the benefits and the possibility of fostering learner autonomy (Benson, 2007). In addition, several researchers reveal the positive results about learner autonomy in the teaching of English reading comprehension and academic writing (Ahmad, Yaakub, Rahim and Rohani, 2004; Ismail, Singh and Abu, 2013). Moreover, Dam and Legenhausen (1996) present that when compared with traditional learning approaches, an autonomous learning approach yields a very successful result especially in the vocabulary learning.

Although, the studies mentioned above provide great positive benefits of development learner autonomy development in educational contexts. There is also growing trend to explore learner autonomy in foreign language contexts, to the best of the researcher's knowledge there is no research on learner autonomy being conducted in language learning and teaching in Myanmar. This leads to an interest to conduct research on the field of learner autonomy in the Kachin educational context, Myanmar.

2. Review of Related Literature

2.1 Learner Autonomy

The term autonomy refers to being independent from the rule or influence of others (Sheerin, 1991). In the perspective of educational context, the term 'learner autonomy' has been generally explained in many ways, it is therefore worthy to explore the definitions of learner autonomy. According to Holec's (1981, p.3), learner autonomy is "the ability to take charge of one's own learning". He explains that being autonomous learner refers to the possession of ability to take responsibility of all the decision related to all aspects of this learning i.e;

- determining the objectives;
- defining the contents and progressions;
- selecting methods, and techniques to be used;

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- monitoring the procedure of acquisition by properly speaking (rhythm, time, place, etc.);

- evaluating what has been learnt or acquired in and out of class.

However, there is controversy toward Holec's descriptions of the decisions making abilities of a learner in autonomous learning. Benson argued that the descriptions do not make explicit about the cognitive capacities for effective self-management of learning (Benson, 2001). Therefore, Benson (2001:110) describes autonomy as 'the capacity to control over one's own learning'. autonomy involves many aspects; therefore, Benson (2000,25), also states that in language education circles, the term autonomy is basically used in three major versions, i.e.:

1. Autonomy as the act of learning on one's own and the technical ability to do so;

2. Autonomy as the internal psychological capacity to self-direct one's own learning;

3. Autonomy as the control over the content and processes of one's own learning.

Bensons explains that the first definition and second definition indicate some type of change, whereas the third one relates to a political sense. Benson's perspective on autonomy has a similar understanding with that of Little (1999) who defines that "learner autonomy is a psychological relation of the learner to the content and learning process." This can be recognized from varying learning behaviors which are assumed as a capacity to detach, perform critical reflection, make decision, and act independently.

2.2   Beliefs of Teachers about Learner Autonomy

The terminology "teachers' beliefs" are usually used to refer to as educational beliefs (Pajares, 1992) or "teachers' pedagogic beliefs or those beliefs of relation to an individual's teaching" (Borg, 2011, p. 187) cited in Nguyen (2014). Since the terminology of 'teachers' beliefs' is broad, each researcher has to identify individually the field or scope of the beliefs that they want to investigate. The current research focuses on teachers' beliefs about learner autonomy.

According to Borg and Al-Busaidi 2011, teachers' beliefs mean what teachers think about, know, and believe in. He further explains that teachers' beliefs can strongly impact on both what

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teachers do and, subsequently, the learning outcomes learners achieved. It is essential to understand teachers' beliefs about autonomy because it is one of the vital components in designing professional development activities. Therefore, the extent to which learner is developed to be autonomous in language learning classrooms is affected by teachers' beliefs on the concept of autonomy

However, research shows that although teachers have positive attitude toward the idea of autonomy, they often complain by saying that it is difficult or sometimes even not possible to implement autonomy in their classroom because of a number of constraints. Benson (2000: 116) (cited in Huang 2006) describes four types of constraints which teachers face in promoting learner autonomy:

1. Policy constraints: broad policies on language in education.

2. Institutional constraints: rules and regulations, examinations, curriculums, the physical and social organization of the school and classroom practices.

3. Conceptions of language: dominant conceptions of what the target language is, and the ways in which it is organized and correct usage.

4. Language teaching methodologies: assumptions about how languages are learned, and relevant learning resources and activities."

Encountered those constraints on autonomy, Benson suggests that the teacher shall take the role to mediate between the learners' right to autonomy. To promote learners to have control over their own learning decisions, teacher should play 'the key role of explaining and justifying these constraints to his or her learners (Benson, 2000:116). He remarks that if the teacher can help accomplish this, within constraints, there are much possibilities for learners to exercise autonomy.

However, it should be noted that according to Little (1995), even in a situation where a government department has strong structure related to academic aims and learning targets and the

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learning materials are also strongly designed, teachers still have possibilities to use process of negotiation as a tool to develop learner autonomy. Therefore, some researchers (Balcikanli, 2010; Borg & Al-Busaidi, 2012; Chan, 2003) have explained that when teachers have positive beliefs and perceptions in promoting learner autonomy, they can still accomplish developing autonomous learning regardless of various constraints.

2.3   Context of the Study

This study was carried in two cities of Kachin State in Myanmar. Kachin state is the northernmost state of Myanmar. The capital city of the state is Myitkyina where the study was conducted from two institutes namely Kachinland School of Arts and Sciences, Humanity Institute (KSAS) and Naushawng Development Institute (NDI). Another city where the study conducted is Maija Yang where three institutes: Institute of Liberal Arts and Science (ILAS), Maija Yang College and Maija Yang Institute of Education (MIEd), Kachinland School of Arts.

These are all Institutes located in Kachin state which are community based and purposed for nations (Kachin ethnic) only. These all five institutes which are run by Kachin community and they are the important necessary institutes in Kachin state.

3. Research Questions

1.   What are the beliefs of Kachin Institutes Teachers about learner autonomy?

4. Methodology

The sample size of this study consisted of 92 Kachin institutes teachers who were randomly selected by using the stratified random sampling from the 5 different Institutes in Kachin State, Myanmar to investigate Kachin institutes teachers' beliefs about learner autonomy. Among them, 38 were male lecturers and 54 female lecturers with the years of employment varies from 1 year to over 20 years. The survey respondents were composed lecturers whose ages between 20-25 years old and 26-30 years old had the similar number (N 25 or 27%), followed by those with 31 to 35 years of age (N = 24 or 26%). Respondents who were between 50 and 59 years old were (N = 12 or 13%). Interestingly, 6 (7%) respondents were at the age of between 41 – 45 years old. In

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term of education, 43 respondents gain Bachelors Degree and respondents those with the degree of Master Degree were 37. Respondents who were possessed Diploma were 10. Besides, 2 respondents were the holders of Certificate.

The two important research tools to collect the data are a questionnaire and semi-structured interview.

Questionnaire

The 5-point Likert scale with 7 domains of totally 40 statements questionnaire consisting of "importance of learner autonomy" (5 statements), "teachers' responsibilities" (5 statements), "students' willingness" (5 statements), "students' self-confidence" (5 statements), "students' ability" (7 statements), "constraints to autonomy development" (5 statements), and "possibilities to fostering autonomy" (8 statements). The questionnaire finds its content validity 0.94 and its reliability was 0.86. The evaluation criteria of the questionnaire were as follows: 0.00 – 1.50 means beliefs about learner autonomy is 'very low', 1.51 – 2.50 'low', 2.51 – 3.50 'moderate', 3.51 – 4.50 'high', and 4.51 – 5.00 ' very high'.

Semi-structured interview

A semi-structured interview was conducted with 5 female and 5 male teachers. They were randomly selected for semi-structured interview.

5. Data Analysis and Results

The findings are presented in the following order.

5.1 Results of Quantitative

Kachin Institutes Teachers' Beliefs about Learner Autonomy

Table 1: Kachin Institutes Teachers Beliefs about Learner Autonomy

Domain	N	Mean	SD	Meaning
Importance of learner autonomy	92	4.14	0.56	**High**
Teachers' responsibilities	92	3.80	0.34	**High**

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Students' willingness	92	2.75	0.45	**Moderate**
Students' self-confidence	92	3.06	0.32	**Moderate**
Students' ability	92	2.80	0.48	**Moderate**
Constrains to autonomy development	92	3.71	0.43	**High**
Possibilities to fostering autonomy	92	4.03	0.46	**High**

Table 1 demonstrates that teachers' beliefs about learner autonomy were positively high in the domains of learner autonomy and teachers' responsibilities with the means of 4.14 (SD = 0.56) and 3.80 (SD = 0.34) respectively. In addition, teachers also have high positive beliefs in the domain of constrains to autonomy development and possibilities to fostering autonomy with the means of 3.71 (SD = 0.43) and 4.03 (SD = 0.46) respectively. However, students' willingness, students' self-confidence and students' ability to perform autonomous learning were perceived at the moderate level (M = 2.75 (SD = 0.4), M = 3.06 (SD = 0.33) and M = 2.80 (SD = 0.48) respectively.

5.2. Results of Qualitative Data

Table 2: Importance of Learner Autonomy

Importance	Frequency count	Percentage
Yes 1. Leading to life-long learner 2. Promoting extended learning outside class	10	**100%**
No	0	**0%**

It is undeniable agreed that learner autonomy is important. The given reasons were analyzed and categorized into two areas as follows.

1. **Learner autonomy leading to life-long learning**

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It was consistently agreed that learner autonomy is important in developing students' learning and effective learning achievement. Being autonomous, students take charge of their own learning, and this help them take learning responsibilities which lead student to become more self-reliant.

Learner autonomy is important for learner because it helps them make their own decisions to improve their language skills and it leads students to their self-discipline and life-long learning.

2. **Learner autonomy as extended learning outside class**

It is true that learning cannot be done only in classroom with teaching standing in front of the class. Therefore, learner autonomy is regarded as an important basics of successful language learning because it promotes learning outside classroom.

Students should not rely on teachers all the time. They should read newspapers, other magazines outside classroom.

Table 3: The Most Important Roles as a Teacher

Important Roles as a teacher	Frequency Count	Percentage
1. Helper, consultant, encourager, supporter, guide, facilitator, promoter	4	40%
2. Provider of effective teaching	3	30%
3. Being a role-model	2	20%
4. Knowledge transmitter	1	10%

1) **The role as helper, consultant, encourager, supporter, guide, facilitator and promoter**

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Many teachers, in fact, realized that teachers play many important roles to help students develop both cognitive and affective. Most respondents reported that their most important roles as helper, consultant, encourager, supporter, guide, facilitator and promoter (40%). Some excerpts were shown below.

In my view, the most important roles as a teacher are to give learning guidelines so that students can improve their learning, recommending appropriate sources and let them choice their own interests.
(Female Teacher)

Mostly, I perform as a facilitator in the class to implement the designed lesson plan. However, teachers should change different roles depending on the level and condition of the class.
(Male Teacher)

2) **The role as provider of effective teaching**

30% of respondents believed that their roles as to provide effective teaching.

In my view the most important roles as a teacher are to encourage students to get involved in their learning process and to train learners in developing learning methods and strategies how to learn effectively.
(Female Teacher)

The important roles as a teacher for me is to be able to teach how to learn and to develop the students to know about self-study and self-learning strategies.
(Interview Male Teacher 10)

3) **The role as being a role model**

Being a role model of the students was mentioned by 20% of respondents.

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Teachers must be a faithful, scarified patient and knowledgeable person. On the other hands, they should not show bad behavior in front of their students.
(Female Teacher)

Teachers are not only teachers but also role model for learners as behavior and in ways of speaking.
(Female Teacher)

4) The role as knowledge transmitter

The most important role as knowledge transmitter was reported by 10% of teachers.

I think some students would like me to provide them a lot information so teachers should be acting as knowledge provider.
(Female interview teacher)

In my opinion, teachers have to base teaching on helping their students' knowledge to solve problem with their own thinking. Therefore, teachers are required to be equipped with the necessary knowledge to provide their learners.
(Male interview teacher)

Table 4: Constraints to autonomy development

Constraints	Frequency Count	Percentage
1. Students - Lack of ability - Lack of self-confidence - Lack of willingness	3	30%
2. Educational Culture Influence-related constraints	4	40%
3. Teachers lack of knowledge	3	30%

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1) **Students**

The first source of hindrances of learner autonomy development is students. Students were perceived as lack of ability to learn, lack of self-confidence that they need teachers to be their supporter all the time and lack of willingness to take responsibility for their own learning.

In my point of view, Kachin students' lack of self-confidence that they need to be their supporter all the time as they are not confident in their learning as well as they lack responsibility to take charge of their learning out of class.

Students' lack of willingness to take seek additional knowledge in and outside class because they just focus on passing the course only.

2) **Educational Culture Influence-related constraints Culture Influence**

Teachers reported that in Kachin educational contexts, spoon-feeding and examination has been influenced.

The main problem is the learning and teaching system in Kachin which restrict Kachin teachers to conform to traditional teaching styles that do not develop students to play a major and active role in the learning process. It finally leads students become more passive rather than active learners. In addition, our education system is based on memorization learning which limits students to be creative in their learning as well as no not familiar with learning independent decision-making skills since early stages of learning.

(Female Interview Teacher)

3) **Teachers' lack of knowledge on learner autonomy**

Teachers themselves were reported as a constraint to autonomy development because some teachers have a tendency to traditional teaching method which emphasize on memorization and spoon-feeding.

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For me, teachers might be the main obstacle to the development of learner autonomy since this is a very new concept and I even do not know how to apply this concepts in and outside classroom.

To be honest, I don't know how to promote this idea to the students and cannot help students learn autonomously as I do not understand the clear concepts of it.

6. Discussions

It was found that on average the teachers have positive beliefs about learner autonomy. They knew the importance of learner autonomy and they perceived that it is their roles as a responsible person for learner to become autonomous learners. However, the teachers perceived that students' willingness, self-confidence and ability to learn autonomously are at the moderate level. Besides, the teachers believe that they are some constraints to learner autonomy development, yet they believe that it is possible to fostering learner autonomy, which are at the high level. The reasons that might explain these findings are as follows:

1. Values of Learner Autonomy and Teachers' Responsibility to Enhance Learner Autonomy

The teachers have a high positive beliefs on learner autonomy because they know and understand the important value of learner autonomy. The findings were similar to the finding of the research conducted by Swatevacharkul (2011) with 155 Thai and non-Thai instructors in Bangkok. Here are a few reasons why teachers think learner autonomy is important.

First, the respondents agreed that learner autonomy is important since its lead learners to become life-long learning.

Second, learner autonomy promotes students' extended learning outside class where they can freely determine their learning objectives, materials. It is hardly possible that their English language learning can be improved or mastered from twice or three times inside classroom of learning in a week.

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Third, learner autonomy develops students' critical thinking skills which are the essential intellect to the study of itself and the necessary features of people to co-operate with the environment or the society. Learner autonomy, therefore, can make great changes to society.

Since teachers believed that learner autonomy is important, they perceived that it is their responsibility to enhance leaner autonomy. It means there is interrelation between learner autonomy development and teacher autonomy which teachers have highly positive beliefs in this study since learner autonomy development will not be successful unless the teachers themselves are autonomous.

In addition, teachers perceived that learning and teaching is not the sole responsibility of teachers. This strongly reflects that both teachers and learners have different important roles to enhance learner autonomy. This finding supports the argument of Waterhouse in which he stated that students and teacher are interdepending on each other for the development of learner autonomy. For this reason, both parties play the same role throughout the process of autonomous learning mode and none of them are less important or more important in doing particular tasks.

Next, the research findings show the most important roles of teachers and it is found out that they play different roles as teachers. Many teachers testified that they have to take parts in many different roles in order to support their students learning approaches. Their important roles are facilitator, helper, supporter, guide, counsellor and encourager, promoter of autonomous learning.

To conclude, even though teachers knew the values of learner autonomy and their roles to enhance students become autonomous learners, it is not only the teachers who have to take responsibility for their teaching to enhance learner autonomy but also the students who should take responsibilities for their learning.

2. Teachers' Moderate Beliefs on Students' willingness, Self-confidence and Ability to learn Autonomously

Although, it is clear that both students and teachers have their roles and responsibilities in autonomous mode of learning, teachers assumed that their students are inability to take their

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learning responsibilities. Students' self-confidence and ability are one the main factors, that the teachers perceived as a hindrance of learner autonomy development as the findings from the semi-structured interviews reported as following:

> *In my point of view, there are a few reasons that students' self-confidence and ability are at the moderate level to learn autonomously. Lets' say, the first foremost reason is their past learning experience since learners did not have enough practice in English language skills both in and outside the classrooms because they just focus on to pass the tests. Next, we (the teachers), teach the lessons according to the fix curriculum, no extra activities to motivate students to participate in learning actively. I, therefore, suggests the curriculum have to be changed in order to reduce students' inability to improve the capacity to perform autonomous learning successfully.*
> *(Female Teacher)*

In addition, teachers reported that students need the teachers to tell them clearly what they should learn and what to do in and out of class and this statement was rated the high mean scores. This clearly reflects a characteristic of teacher-dependence of the students for their learning. According to the interviews on the challenges or hindrances, the teachers are mentioned that students may be viewed as one the hindrances to the development of learner autonomy. These findings were similar with the studies conducted by Balcikanli, 2010, Benson, 2011; Borg & Al-Busaidi, 2012; Phipps and Brog, 2009).

Students' willingness, self-confidence and ability to learn autonomously were fundamental basic need to learning achievement. Students lack confidence about their learning because they lack cognitive skill. Some interviewees mentioned that Kachin students' English skills are very low and are not strong enough, so this might be an obstacle for autonomous learning. Therefore, this challenges the teachers how to help developing students' self-confidence to learn autonomously. According to Dornyei (2001) suggestions, teachers should protect students' self-esteem which increase their self-confidence in order to success students' learning.

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In addition, as Ushiodo (1996) suggested that when students have developed their own capacity such as capability and self-confidence in learning, they will be motivated and eager to learn. Teachers, therefore, should not blame for students for being lack of ability to learn autonomously. In return, students also should not blame teachers for their inability to improve the capacity to learner autonomously.

3. <u>Possible Challenges for Promoting Learner Autonomy</u>

Kachin institutes teachers rated their beliefs about both challenges and possibilities to develop learner autonomy are at the high level. There are some reasons that can explain this phenomenon.

There are three main hindrances. Firstly, the first source of hindrances of learner autonomy development is learner-related challenges. The main learner-related problems include: students' dependence of the teachers, lack of motivation or willingness, learner' lack of previous experience of autonomous learning and lack of needed resources.

Second, the impact of traditional Kachin educational system which emphasize on memorization, rote learning, spoon-feeding and examination has been influenced which is believed by many teachers that obstacles a development of autonomy. The educational that emphasize on spoon-feeding definitely hinders critical thinking skills so that students hardly extende new information for themselves but just listening to the teachers inside classroom. As a direct consequence, students become inactive, laziness and less self-centered learners which lead to low motivation in learning. In addition, the role of learners is also ignored since teachers always follow on fixed guidelines and objectives of the courses.

Last but not the least, teachers themselves were reported as a constraint to autonomy development because some teachers have a tendency to traditional teaching method which emphasis on memorization and spoon-feeding. In addition, teachers themselves do not clearly know the concept of learner autonomy and lack of teacher autonomy so that they fear of losing authority.

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Even though there are limitations to develop learner autonomy, the teachers still believe that learner autonomy can be fostering in Kachin educational system by a number of reasons.

According to the quantitative findings teachers believed that learner autonomy can be developed when teachers have opportunities to get professional training workshop on learner autonomy to gain updated information and knowledge how to implement it since teachers reported that they do not fully understand the concept of learner autonomy and how to implement it during the interview.

In addition, the teachers also mentioned that learner autonomy can be fostered when there is a mutual understanding as well as work cooperatively between learners and teachers since learner autonomy is interdependence between teachers and students. Besides, learners should be provided more variety of learning activities which means teachers should give more time for creating various activities which encourage students to become autonomous.

In conclusion, Little (1995) suggested that there is still room for the teacher to exploit possibilities for developing learner autonomy through a process of negotiation by teachers between learning context, learner goals, learning content and classroom methodologies, even in a context where aims and learning targets are prescribed by a government department, and learning materials are highly structured.

7. Recommendations and Conclusion

Teachers perceived that Learner autonomy is important for successful language learning for life-long learning and they have a very important role in helping develop learner autonomy. In addition, teachers revealed that teachers need to empower themselves by exercising their autonomy to make decisions on how to increase learner autonomy. Moreover, teachers need to be supported and allowed to have some authority to go beyond the course requirements. It means teachers should have freedom for their teaching responsibility. Learner autonomy can be fostered if the teachers know how to do it so that school administrators and policies makers should share power and

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provide teachers training in the relation of the knowledge of learner autonomy and equip teachers with practices to enhance learner autonomy.

In the study, the variables of teachers' age, gender, degree as well as teaching experience which might make a change in the findings were not controlled. The further researcher recommended to replicate the same study viewing mentioned variables. Investigating the relationship between students' readiness and teachers' beliefs about learner autonomy is also suggested.

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An Investigation on Secondary School Students' Literacy Skills and Their Academic Performance:
Identifying Critical Areas for Intervention

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Abstract

The main objective of the study was to evaluate the students' perception and performance in the basic literacy skills (Reading and Writing Skills). The design was basically a descriptive survey. The study encompassed 4 Woredas (local districts) of Hawassa University Technology village. The samples were 226 Grade 10 students of which 76 were High, 75 were Medium and 75 were Low achievers in the overall academic subjects. The sampling technique employed was purposive. The instruments were Standard Literacy Test and questionnaire. The data from the test was analyzed using SPSS, specifically independent sample t-test, to make comparisons among the scores of the students. On the other hand, the data collected through questionnaire was analyzed using simple statistics like frequency count and percentile. The main findings of the study revealed that high achievers managed to score high marks in Standard Literacy Test (SLT) when they are compared with low achievers. When the reading and the writing items scores were compared, reading skills test scores have high potential to predict the academic performance of the learners. On the other hand, most high and low achievers couldn't score the average point in the literacy skills test which implies that pool literacy performance of students is one of the main challenges in ensuring quality education. The other important finding of this study is that high and low achievers have differences in interest, reading and writing experience and classroom practice towards literacy skills. However, both groups experience similar challenges such as scarcity of materials, poor back ground experience, and inconvenient environment to develop their literacy

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level. It is recommended that EFL teachers, school administrators, governmental and non-governmental organization should take part in the intervention components mentioned in the study.

1. Introduction

1.1 Background of the study

The most common understanding of literacy is that it is a set of tangible skills – particularly the cognitive skills of reading and writing – that are independent of the context in which they are acquired and the background of the person who acquires them. Scholars continue to disagree on the best way to acquire literacy, with some advocating the 'phonetic' approach and others 'reading for meaning', resulting in what has sometimes been called the 'reading wars' (Street, 2004). The emphasis on meaning has recently given way to a 'scientific' attention to phonetics, word recognition, spelling and vocabulary. This approach has lately turned to research in the cognitive sciences on important features of human memory (e.g. how the brain processes reading patterns) and to techniques such as phonological awareness training and giving increasingly faster reading tasks (Kourea, et al., 2007).

English language literacy, which is the focus of the present study, is very vital for students in different levels in our country as English language pays a significant role in linking the national community to the international one. And, it is being given as a subject of from grade one. Moreover, today, having appropriate literacy skills in English language has become an advantage not only for individuals to manage academic areas and get jobs easily but also for the country to adapt science and technology and make diplomatic and commercial ties to the global world.

Currently, English is also used as a means of communication in international and local NGO's, federal as well as regional legislative documents, import and export oriented business organizations, government and non-government media of printed and electronic types, entertainments (e.g., music and movies), and business promotion and advertisement activities. Thus, English has become a key to unlock business of government and nongovernment organizations in the country. Generally, as the country is on the way to integrate itself into the

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global world, English language plays an immense role in facilitating the country's success in diplomacy, commerce and modernization.

English literacy, especially in reading and writing, becomes very vital for secondary school students these days. The ability to read has long been considered by literate societies to be one of the basic building blocks affecting commercial exchange, cultural advancement, and personal independence. High levels of literacy are even more important as we move through the 21st century as globalization demands students to communicated people in distance through reading and writing dominantly. In fact, we are now exposed to more information that requires reading and synthesizing. Now, we depend on our reading abilities in every area of our life: our careers, following direction in brochures for household equipment as well as being informed citizens. The demands on students to read, comprehend and evaluate complex information have never been greater before than present times. However, in Ethiopian context, various scholars (Tekeste, 2006; Hailom, 1993; Haregewoine, 2007) sated that students could not follow their studies in English because their knowledge of English was poor and the teachers could not help their students since they themselves were not good at it. As a result, after completing high school students are unable to speak the target language and write independently.

When we come to the secondary level, the students' proficiency in reading and writing is connected with the learners' proficiency in English. We do not have to look much to realize the apparent lack of interest and problems in reading and writing. The low proficiency of English language learners in Ethiopia's classrooms is proof of this growing concern. The problem is so common that we have grown accustomed to seeing them struggle to comprehend written texts and to produce texts. Above all, teachers and other professionals blame secondary school students for their poor reading and writing ability, however, there are only limited empirical evidences on the areas. In addition, as of the researchers' knowledge, the limited number of studies conducted in the area haven't specifically put the sub skills and contents of reading and writing skills in which the learners are proficient or poor. This leads to vague interventions which don't bring any desired change in the students' English proficiency in general and on the target literacy skill specifically.

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1.2 Research Objectives

1.3.1 General Objective

The main objective of the study was to evaluate the students' perception and performance in the basic literacy skills (Reading and Writing Skills) in the language of instruction.

1.3.2 Specific Objectives

The study attempted to:

1. Assess the perception of students towards the role of the basic literacy skills (Reading and Writing skills) to improve their academic performance;

2. Evaluate the status of students' performance of the basic literacy skills which are expected in the level;

3. Indicate the correlation between the perception of the students and their actual performances on the literacy skills based on their achievement level, and

1.3 Significance of the study

The current study has a number of significances mainly to the secondary school students and to various stakeholders working in the area. First, the results of the study will help the students though providing their exact status so as to take measures to bridge their literacy skill gap in English language. This will enhance the students' literacy skills which has a significant role in the academic environment. Secondly, as there are a number of trainings being delivered these days, the study will show potential areas of training for those who design different to foster the students' literacy skills in English language. Thus, the study clearly shows areas for those who are engaged on literacy skill training. The other beneficiaries of this study are secondary school EFL teachers as they are preparing students to develop their literacy skill which help them to communicate effectively in global level. Finally, the study will be expected to help text book writers and curriculum designers since it will provide inputs for designing or revising text book or teaching materials.

Scope of the Study

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The study was conducted in Hawassa university Technology village. From six Technology Village Woredas (local districts), 6 secondary schools in four districts were selected on the basis of the proximity to the researchers and their location.

2. REVIEW OF RELATED LITERATURE

2.1 The Concept of Literacy

In the academic community, theories of literacy have evolved from those focused solely on changes in individuals to more complex views encompassing the broader social contexts (the 'literate environment' and the 'literate society') that encourage and enable literacy activities and practices to occur. As a result of these and other developments, understandings in the global community have expanded too: from viewing literacy as a simple process of acquiring basic cognitive skills, to use these skills in ways that contribute to socio-economic development, to develop the capacity for social awareness and critical reflection as a basis for personal and social change.

Currently, various disciplines underline the importance of literacy. Even, most of them termed the process of reading and writing as a critical concept to their field. However, they often interpret it based on their content wise understanding. Linguists emphasize the language or textual dimensions of reading and writing. Cognitive psychologists explore the mental processes that are used to generate meaning through and from print. Socioculturalists view acts of literacy as expressions of group identity that signal power relationships. Developmentalists focus on the strategies employed and the patterns displayed in the learning of reading and writing (Kucer, 2005).

These views have a significant impact on the definition and the teaching of literacy in classroom context. The ways in which literacy is defined and used as a social practice by various communities (e.g., cultural, occupational, gender) are being documented. The nature of knowledge, its production, and its use as linked to literacy, ideology, and power are being uncovered (Kucer, 2005). The educational impact of these explorations has been an increased sensitivity to the range of socially based experiences and meanings that students bring to the

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classroom. Additionally, educators have worked to ensure a more diverse representation of knowledge in the curriculum and more equitable access to this knowledge. These experiences offer the opportunity for additional literacy learning that result in developmental advancements. Therefore, as Leu (2000) states becoming literate rather than being literate more accurately describes our ongoing relationship with written language. In other words, when reading and writing are conceived as multidimensional in nature, the tendency to reduce literacy to, or understand literacy from, a single disciplinary perspective is avoided.

2.2 The Relationship between Literacy and English Language

It continues to be the case that practitioners in pre-school establishments, primary schools and staff in the English department in secondary schools will deliver the framework for literacy and English. However, the framework recognizes that all staff in schools have important responsibilities for and contributions to make towards the development of literacy. Almost all of the literacy and English experiences and outcomes relate to either literacy or both literacy and English. As a result, much of what children and young people learn as part of English includes developing their literacy skills.

In English, learners will also develop skills in word patterns, text structures and studying literature, including Scottish literature and a wide range of texts. This will involve some experiences and outcomes identified as English. These include aspects of: tools for listening, talking and reading; understanding, analysing and evaluating as part of reading; and creating texts as part of writing. In relation to this children and young people will learn about characters, setting, plot and the techniques authors have used to make these effective. They will also be encouraged to talk and write imaginatively and listen to the ideas and thoughts of others.

Literacy skills will be developed in all subjects and across curriculum. The experiences and outcomes promote the development of critical thinking, creative thinking, competence in listening and talking, reading and writing, personal, interpersonal and team-working skills and skills in using language. In secondary schools and other settings where a young person might be

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learning, young people study a variety of curriculum areas with literacy across learning. At various times all their teachers will be supporting them in activities which involve listening and talking, reading or writing and so their literacy skills will continue to develop.

In listening and talking, learners will demonstrate their progress through their interactions in social and learning contexts and through using individual talks, presentations and group discussions. This range of sources will provide evidence about their confidence, their increasing awareness of others in sustaining interactions, the clarity of their ideas and expression and their skills in listening to others and taking turns.

In reading, learners will demonstrate their progress through their growing fluency and understanding, and their increasing confidence in reading to learn as well as learning to read. Progress in critical literacy will be demonstrated as learners move from dealing with straightforward information towards analyzing, evaluating and being aware of the trust that they should place on evidence.

In writing, learners will demonstrate their progress through the degree of independence they show, the organization and quality of their ideas, their skills in spelling, punctuation and grammar, the match of their writing to audience and the effectiveness of their use of language.

2.3 Elementary Versus High School Literacy Instruction

In the elementary years, reading instruction focuses on basic reading: phonics/decoding, fluency, and comprehension of narrative and simple informational text. The type of instruction needed for most students to be successful with content area reading and writing changes drastically in middle and high school. Students in middle and high schools are bombarded with a wide variety of complex expository and descriptive text, technical content vocabulary, and writing requirements of content classes.

Most students know how to read on at least a literal level when they enter high school. In other words, they can decode and comprehend basic information when reading straightforward

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text. However, many do not know how to "read to learn" more complex texts on their own; they do not know how to independently use reading, writing, and critical thinking strategies to comprehend information, construct meaning, question the author's thinking against other text or their own experiences, or synthesize new information and ideas to new situations. Literacy instruction at the high school level should support students to continue developing reading fluency; improving vocabulary knowledge; developing higher-level reasoning and thinking skills; improving reading comprehension strategies, and increasing student motivation and engagement with reading and writing (Torgeson et al., 2007).

3. MATERIALS AND METHODS

3.1 Research Design

The study was basically a correlational design that encompasses both qualitative and quantitative data. The design was preferred because it clearly displays the actual situation of certain environment in which the subjects operate. Furthermore, it gives opportunity to collect objective data about the scenario.

3.2 Setting of the Study

Setting refers the area which the study is to be conducted. Accordingly, the present research was conducted in Hawassa University Technology Village districts (Woredas). The site was selected due to its proximity and familiarity to the researcher. In addition, it is the catchment area of Hawassa University to deliver the community service.

3.3 Subjects and Sampling Techniques

The subjects of the study were secondary school students in Hawassa University Technology Village Woredas. Among Eight Woredas, five were selected through simple random technique. Accordingly, Hawassa Zuriya, Wondogenet, Hawassa City and Dalle were selected. Each Woredas (local districts) had two and more secondary schools and one school was included in the sample from each Woredas. Thus, 6 secondary first cycle schools (Hawassa City and Hawassa Zuriya , Dalle and Wondogenet) were selected.

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The students were selected from each secondary school based on their academic performances. That means the students were selected through purposive sampling. The students were selected based on their 2009 second semester classroom rank and average point they scored.

Table 1: Distribution of the Samples

No.	Woreda/ districts	School	Number of Students in achievement			
			High	Medium	Low	
1	Wondogenet	1 Secondary	20	20	20	
2	Hawassa Zuriya	1 Secondary	15	15	15	
3	Hawassa City	3 Secondary	26	25	25	
4	Dalle	1 Secondary	15	15	15	
		Total	*76*	*75*	*75*	

3.4 Instruments of Data Collection

There are two instruments which were used in the study. These tools were selected based on their effectiveness to attain the objectives stated in the proposal.

3.4.1 Literacy Test

The main objective of administering the test was to assess the actual performance of the students so as to determine their proficiency in the literacy skills: reading and writing. The test was a standard test which was modified by considering the English language curriculum competencies that are expected in the secondary level. The minimum learning competencies of English language reading and writing skills of general secondary level were taken from the curriculum of the level. The items were taken from standard tests of literacy across the world on the basis of the minimum learning competencies. The items were slightly adapted from High School Literacy Test (New South Wales Department of Education and Training) and TOFEL Junior, Practice Test (2012) considering the minimum learning competencies of General Secondary School students in Ethiopia. The standard tests of which the items were taken form has 0.73 average reliability value. This indicates that the items are consistent. The test contained two parts. The first part was on reading proficiency and the next part was on assessing the writing performance of the learners.

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3.4.2   Questionnaire

The questionnaire was administered to assess the perception of the learners about their performance on the literacy skills. Thus, items which can assess the learners' perception of literacy skills will carefully be selected and included in the questionnaire. There are standard items which were designed by various scholars to assess the students' perception on literacy skills. However, the items were adapted to the level in such a way that students can comprehend and respond to them easily.

The questionnaire contained two parts. The first part was intended to assess the learners' general perception on literacy skills. Then, the next part was assumed evaluate the students' perception particularly to their performances in the literacy skills. This part included specific items which are related to the specific skills in the two broader ones: reading and writing.

3.5 Data Gathering Procedures

The data was gathered through the test and questionnaire. The procedure which was preferred to gather the data was that the researcher administered the questionnaire first and the test later. This was to avoid a possible reflection of artificial behavior on the questionnaire due to the effect of the literacy test. In addition, the test was administered after two weeks of administering the questionnaire. This helped the researcher to minimize the possibility of the two tools affecting each other.

3.6 Methods of Data Analysis

The researcher used different methods to analyze data. Both tools were given a code when they are being administered. This was done to compare individual's perception with the actual performance in the test. First, the literacy skill test was marked based on the criteria set. Two different instructors marked each student paper and the average score was taken as a true score that indicates the individual's performance. Then, the items in the questionnaire were tallied and counted based on the rating scale scores. Then, using SPSS version 21, an independent sample t-test was computed to compare the mean difference and its significance based on statistical cut points.

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The other statistical concept which was applied in the study was the "Effect Size". It refers to an estimate of the strength of the association between two or more variables (Osteen and Bright, 2010). In other words, it is a statistical tool that measures the magnitude of statistically significant mean differences. There are different ways of calculating effect size: Cohen's d, Pearson's r, Cramer's V, odd Ratio and Cohen's f^2. The effect size of the variables in the literacy skills tests were computed by a formula called Cohen's d as it is the most appropriate method for two independent groups (Osteen and Bright, 2010). In addition, the statistical values which are the components of the formula: mean, standard deviation and standard error, were calculated.

4. RESULTS AND DISCUSSIONS

In this section, the data collected through literacy skills tests and questionnaire is analyzed on the basis of the objectives stated in the first chapter. In addition, the main findings and results are discussed in line with the findings of recent related studies. Though the data from each tool is discussed separately, it is categorized in themes considering the objectives.

Table 2: Reading Literacy vs Students' Achievement

Category	N	Mean	Standard Deviation (SD)	Mean Difference	P- Value (Sign 2-tailed)	Cohen's d/ Effect Size
High Achievers	76	10.05	2.8		0.00	1.23/ 0.54
Low Achievers	75	7.21	1.9	2.8		

The above table indicates the two categories of students and their reading skills literacy test performance. Accordingly, high and low achievers managed to score 10.05 and 7.21 mean with 2.8 and 1.9 SD respectively. The mean scores of the two groups were also exposed to the independent sample t-test to see if the mean difference, 2.8, is significant. The P-value, the value for significant difference, is 0.00. It is less than 0.05 which is the cutoff for decision. This means that the reading achievement differences between the two groups is statistically significant. On the other hand, the magnitude of the significant mean difference, effect size, was tabulated using the

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Cohen's d and the value is 0.54 which large. In general, the statistical values indicate that high achievers in all subjects scores significantly high marks in reading skills test than the low achievers. Thus, it is possible to say that high school students reading experience and performance determine their academic success and failure highly.

The result is in line with Acheaw's and Larson's (2014) findings of the study conducted in Ghana. In addition, the same study was conducted in USA by Ukiah in 2013. The studies confirmed that learners reading habit skills have positive influence on their academic performance and there is relationship between reading skills and academic performance. Ukia (2013) revealed that the relationship between reading and academic performance becomes stronger as we proceeded to the upper level (grades). But, the studies lack standard empirical data which is provided by the current study. Thus, the present study confirms that the positive relationship between reading skills and academic performance is very strong.

Table 3: Writing Literacy Vs Students' Achievement

Category	N	Mean	Standard Deviation	Mean Difference	P- Value	Cohen's d/ Effect size
High Achievers	76	7.72	2.7	2.1	0.00	0.9/ 0.4
Low Achievers	75	5.53	2.0			

The other sub category of the literacy test which is indicated in the above table is the writing skills literacy. The table demonstrates both the mean scores and the independent t-test values. In the writing literacy test, high achievers scored 7.72 and low achievers scored 5.53 mean value. This results in 2.1 mean difference value. The p value which indicates the level of significant difference is 0.00 which means that the difference between the two categories is statistically significant. The magnitude of the mean difference which was termed as statistically significant is 0.4. This means that the magnitude is 'moderate' as the values of effect size were determined as 'Small' if it is ± 0.2, 'Moderate' if it is ± 0.5 and 'Large if it is ± 0.8 (Osteen and Bright, 2010). Thus, the results from the table imply that there is statistically significant difference between the

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writing skills of high achievers and low achievers. However, the magnitude of the difference is moderate.

Table 4: General Literacy Mean and Independent Sample t test outputs

Category	N	Mean	Standard Deviation	Mean Difference	P- Value	Cohen's d/ Effect size
High Achievers	76	17.77	4.6			
Low Achievers	75	12.65	2.8	5.12	0.00	1.3/ 0.56

The above table depicts the statistical analysis of the scores of the comprehensive literacy test which constitutes of reading and writing skills tests. Accordingly, the mean scores of high achievers and low achievers are 17.77 and 12.56 with 4.6 and 2.8 SD respectively. The two categories mean difference is 5.12. The p value, 0.00, indicates that the mean difference is statistically significant as it is less than 0.05.The magnitude of the mean difference was tabulated and it is 0.56 which means the mean difference is 'large'. This implies that high achievers score significantly high marks in the literacy exam compared with low achievers.

The above finding matches with Antilla's (2013) study out puts. She Claimed that roughly 80% of high school dropouts are students with poor literacy skills and these students have trouble in all of their subjects in school and constitute a large proportion of students who coast, become disciplinary problems, and -- in too many cases--go on to populate the nation's prisons. Thus, poor literacy skill doesn't only result in poor academic performance but also makes citizens not productive enough in various sectors.

In addition, the above table shows that the expected average mean score cutoff to the standard literacy test was 20. However, the table indicates that the two categories of students couldn't achieve it since their means are 17.77 and 12.65. This indicates that both group students are far away from the standard average mean scores. This implies most of the students in both group have poor literacy skills.

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**Fig 1: Graphic Representations of the Literacy Test Scores**
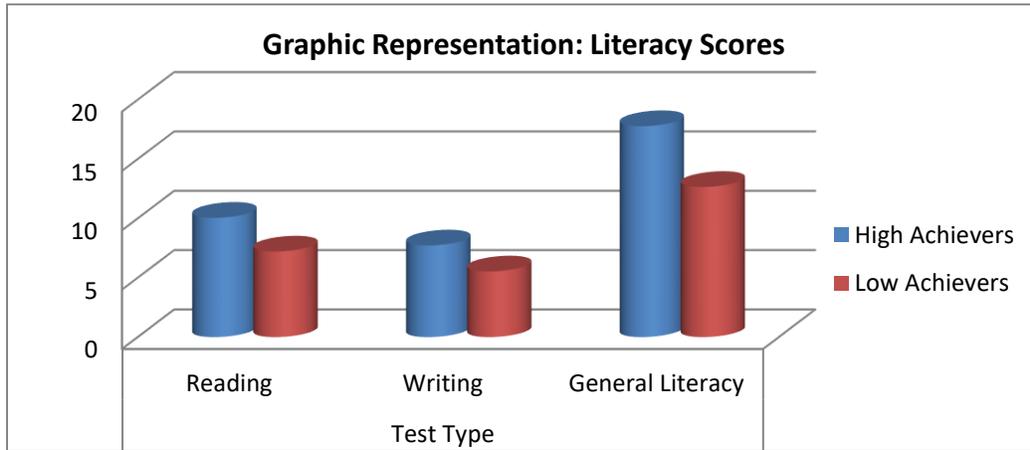
Fig. 2: Graphic Representation of Literacy Scores

The above graph indicates the pictorial representations of the literacy skill test scores of the students. There are there groups in the horizontal line: reading tests, writing test and general literacy test. Each of them has two cylindrical bars that represent the two categories of learners: high and low achievers. And, the vertical line indicates the scores. Therefore, the two category students' writing achievement is low when we compare with reading. Nevertheless, reading determines students' achievement more than writing as the mean differences between the groups is greater in reading skill test (2.8) than in writing (2.1).

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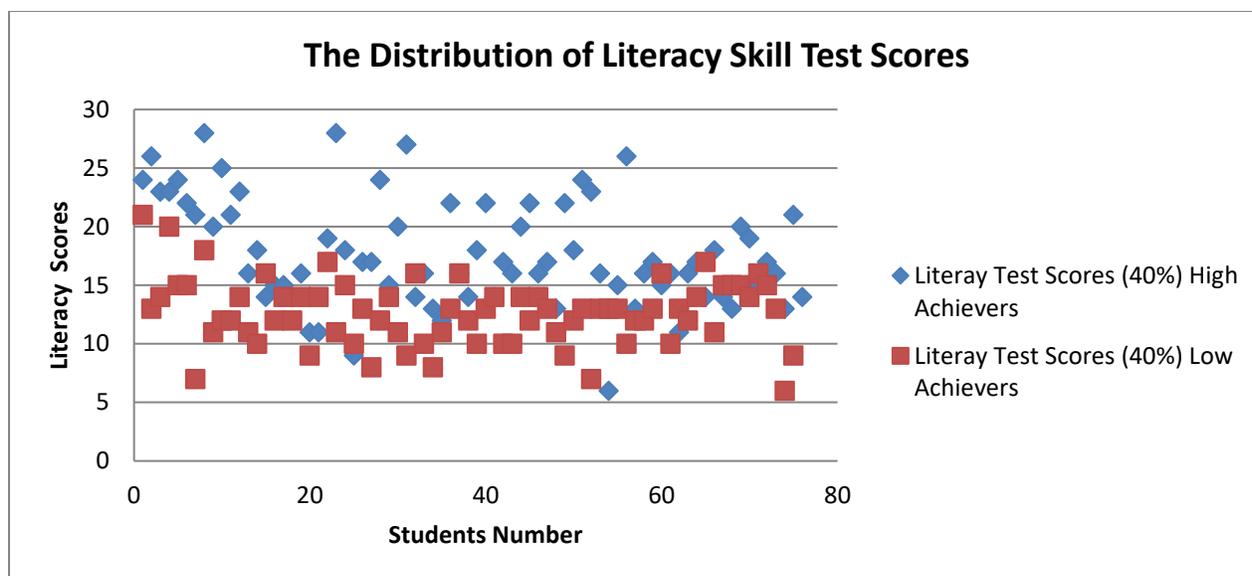
Fig 2: The Distribution of Literacy Skills Test Scores

The above figure demonstrates the distribution of high and low achievers' literacy scores. The blue (diamond shape) dots indicate the distribution of high achievers scores, whereas, the red (square shape) dots represent low achievers' scores distribution. From the figure, it is possible to notice that most high achievers' literacy scores are located at the top position. In contrast, almost all low achievers scores are below the high achievers' scores. In general, the literacy skills test scores made distinction between high and low achievers, which in turn means that secondary school students' academic achievement is highly determined their literacy skills performance.

Analysis of the Questionnaire

Table 5: Learners' Reading Experience

No.	Item	Options	High		Low		Rem ark
			F	%	F	%	
1	Number of books read	One to two	18	23.6	31	41.3	
		Three to five	34	44.7	7	9.3	
		More than five	26	34.2	3	4	
		None	7	9.2	34	45.3	
2	Frequency of going library	Always	31	40.7	12	16	

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			20	26.3	13	17.3	
		Frequently	20	26.3	13	17.3	
		Sometimes	15	19.7	26	34.2	
		Rarely	4	5.2	16	21.3	
		Never	5	6.5	8	10.6	
3	Types of materials students read	Lecture notes	24	31.5	34	45.3	
		Text books	22	28.9	31	41.3	
		Novels newspapers/ magazines	14	18.4	2	2.6	
		Guides and references	15	19.7	8	10.6	

Table 5 reveals the analysis of the two categories learners' reaction towards their reading experiences. Regarding the first item, the number of books they have read so far, most high achievers, which means 52 (68%), read three to five and more books. However, most low achievers read one to two books and many students, 34 (45.3%), even no book at all. About their frequency going to the library, 51(67%) high achievers go always and frequently, whereas only 26 (33.3%) low achievers do so. In addition, high achievers read varieties of materials like newspapers, novel, etc as the frequency is fairly distributed among the varieties. But, low achievers focus only on lecture notes and texts books since these cover 65 (86%) of students. In general, the table implies that there is a clear experience differences between high and low achievers in reading.

Table 6: Perception towards Interest and Reasons for Reading and Writing

No.	Item	Options	High Achiev.		Low Achievers		Rem ark
			F	%	F	%	
1	Interested to read in English	Yes	67	88.8	39	52	
		No	9	11.8	36	48	
2	Reasons for not reading in English	I feel that the materials are not important.	1	11.1	5	13.8	
		Have no any experience of doing so.	3	33.3	18	50	
		I'm not good at English.	4	44.4	12	33.3	
		Takes too much time to comprehend.	1	11.1	1	2.7	
3	The importance of reading Novel or Fiction	Better self-expression	22	28.9	18	24	
		Learn new things	36	47.3	27	36	
		Imagine things	1	1.3	6	8	
		Complement studies	14	18.4	23	30.6	
		To refresh	2	2.6	1	1.3	
4		Pass exam	32	42.1	48	64	

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	Reasons to read most of the time contents in English	Gain knowledge	26	34.2	11	14.6	
		Improve spoken/ written language	12	15.5	6	8	
		To have fun/ pleasure	5	6.5	11	14.6	

The above table displays the perceptions of high and low achievers their interest and reasons for reading and writing. Accordingly, 67 (88%) high achievers and 39 (52%) low achievers responded that they are interested to read in English. On the contrary, 36 (48%) low achievers revealed that they are not interested to read in English. Concerning their reasons for not reading in English, 18(50%) low achievers indicated that they have no experience and 12 (33.3%) reacted they don't read because they are not good at English. The students were asked the importance of reading fiction, dominant figure of high achievers, 58(76%) stated to have better self-expression and to learn new things. Likewise, most of the low achievers, 45(60%) agreed with their counterparts. Regarding reasons for reading contents in English, most of high and low achievers have the same justifications: to pass exam and to gain knowledge. The data in the table basically implies that high and low achievers are not equally interested to read in English. But, their reasons for reading in English are almost similar.

Table 7: Writing Experience and Challenges to Literacy Practice

No.	Item	Options	High		Low		Remark
			F	%	F	%	
1	Common writing practice in English	Copying notes from the blackboard	17	22.3	41	54.6	
		Developing short notes from a book.	38	50.6	10	13.3	
		Writing letter/ email to a friend.	15	19.7	6	7.8	
		I don't have any practice of writing	4	5.2	18	23.6	
2	Reasons to write in English	To communicate with people.	17	22.3	24	32	
		To copy certain documents/ notes.	24	31.5	37	49.3	
		To develop my thinking ability.	30	39.4	2	2.6	
		I don't write	5	6.5	12	16	
3	The challenges that affect students reading/ writing practice in English	Resource scarcity	16	21	20	26.6	
		Inconvenient environment	36	47.3	29	38.6	
		Poor interest	11	14.4	12	16	

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		Poor background/ experience	13	17.1	21	28	

Table 7 depicts the learners' writing experience and the challenges in developing their literacy skills. The first item is about their common writing practice. The most common writing practice to high achievers is developing short notes, whereas copying notes from blackboard is the most common one to low achievers. In addition, 23.6% low achievers reacted that they don't have any practice of writing. When the students were asked about their reasons of writing in English, 39.4% and 31.5% high achievers reacted to develop their thinking ability and to copy certain documents/ notes. On the other hand, 50% of low achievers reacted to copy certain notes/ documents. Regarding the challenges to develop literacy skills, the two categories of students stated similar challenges like inconvenient environment, resource limitations and poor background experience. From the analysis, it is possible to infer that there is a writing practice difference among the two categories of students. Also, high achievers write in English having different purposes, but low achievers focus mainly on one or two purposes.

5. CONCLUSIONS

Conclusions

The main objective of the present study was to evaluate the students' perception and performance in the basic literacy skills (Reading and Writing Skills). Specifically, it attempted to assess the perception of students towards the role of the basic literacy skills (Reading and Writing skills) to improve their academic performance, evaluate the status of students' performance of the basic literacy skills which are expected in the level, indicate the relationship between the perception of the students and their actual performances on the literacy skills based on their achievement level.

Regarding the perception of students to the basic literacy skills, high and low achievers have differences on their interest to read and write in English. The positive interest is associated with high achievers and the negative is to their counterpart. In addition, high achievers read varieties of materials like newspapers, fiction, references, etc apart from text books and guides,

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but low achievers focus is mainly limited to text books and lecture notes. Similarly, most low achievers have read only no, one, two books, but most high achievers have read three and more books. From this, it is possible to conclude that the performance difference in the academics is the result of developing interest and carrying out activities related to literacy skills.

Both high and low achievers experience similar challenges which hamper their attempt to develop literacy skills. The most common ones are scarcity of varieties of reading and writing resources, inconvenient environment, poor interest and background experience. This indicates that the challenges limited students' practice on enhancing their literacy skills.

The status of students' performance of the basic literacy skills which are expected in the level is low as almost all students (high and low achievers) couldn't manage to score the average performance value. Thus, it is possible to conclude that high schools students need urgent literacy intervention so as to bring them at least to the average performance level.

The other important part of the study is identifying the relationship between students' academic achievement and literacy performance. Here, literacy has two basic components; reading and writing. Accordingly, high achievers in all subjects scored significantly high marks with large magnitude (effect size) in reading skills test than the low achievers. This shows that high school students reading experience and performance determine their academic success and failure highly. In writing, the two groups of students had significant mean difference which favours the high achievers; however, the magnitude is moderate. This means that when we compare reading and writing skills, reading skills contribute much to the academic performance. In general, the aggregate literacy performance test results show that literacy skills contribute highly to secondary school students' academic performance.

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Use of Web Resources in
Fine-tuning English Language Skills among the Students

Dr. K. Nagaraju, M.A. (English), Ph.D.
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Abstract

In traditional class rooms, bright students find the teaching slow and weak students find it too fast. With the advent of IT, all aspects of our life and life style are changing. CAI (Computer Assisted Instruction) becomes a topic of great interest to educators. Computer Assisted Language Learning (CALL) is the offshoot of this effort. This paper will discuss about the paradigm shift that has come into being in regard to language learning, with the advent of computer training in all fields.

Keywords: Classroom teaching, CAI (Computer Assisted Instruction), Language learning, Language skills, Web-based resources

A Paradigm Shift to Language Acquisition

CALL uses attractive pictures, animation, music and human voice in the background which makes it livelier and gets the individual attention of the students. The online environment provides both inexperienced and experienced teachers, updated materials that are easy to adopt for use in classroom. CALL has provided a new lease of life to the language teachers. Language teachers today have the opportunities of combining a variety of materials to help them in the process of developing the language skills of the learners.

Flexibility and adaptability of course materials for language instruction with availability of online resources offers a wider choice for language teachers. Multimedia computers have given us the ability to work with all types of information. Since all types of information exist in digital form, they can easily be processed, stored or retrieved from databases and copied without loss of quality, or shared over the internet protocol networks. The possibility of using different media in one single interface has exciting prospects for the teaching and learning of English.

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We can make provisions for a variety of instructional options, learner choices and a high degree of interactivity. This will enable the learners to adapt the learning experiences to his / her own needs, interest and living style. Paul Brett in his article on 'Multimedia for Listening Comprehension' points out how computers can be used interactively providing learner choices in the following areas:

Content	:	of what to watch or listen to and how much
Mode	:	video or audio mode
Activity	:	whether or not to complete tasks
Type of Tasks	:	comprehension tasks or language awareness tasks
Difficulty	:	a choice among several levels of graded tasks
Sequence	:	learners choice of the next activity
Times and place of learning	:	learning control over stop/start of input
Guidance	:	through use of online help.

Computer integrated language learning with suitable instruction material makes a language teacher a language diagnostician, information gatherer, course content developer, evaluator of learning performances, home based instruction designers and targeted distance educators.

Using Web Resources for Teaching

Most people have some experience in browsing many websites to explore various resources for language teaching and learning. In many cases one can adapt online material for use with activities and exercise types you have been using for years. Let us now look at some strategies for sifting through the overwhelming amount of materials on the web. The secret of finding good resources on the web is being able to browse effectively.

Many search engines like Google, Mozilla, and such are extensively used these days. Every search engine differs slightly in the way it treats search terms. Search engines generally have a page of tips which help you search more efficiently. All the materials available on the

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web are copy right. Using copyrighted materials in the class room will probably not cause any problem but be aware that one should not publish the content in any form without obtaining necessary permissions.

EFL / TESOL Websites and Forums

The most obvious web-based resources for teaching are those websites devoted to teaching English. They have been created either by language schools (in some cases the schools themselves are entirely online) or by dedicated individuals. These sites often include interactive exercises where students, for example choose the correct multiple-choice answers and then check their answers by clicking on the button to receive instant feedback.

Another popular tool is Discussion Forum, where students or teachers can post messages that can be read and replied to. In a discussion forum a sequence comprising the original message plus all the replies and counter-replies is known as 'thread'.

Exercises and Activities

For EFL teachers the web becomes handy for planning lessons. No other medium offers such an enormous range of materials in every conceivable topic. All the material is available in electronic form, so just copy and paste text into a word processor ready for being made into exercises (fill in the blanks, word-completion, reconstructing text and so on).

Topics

Depending on the interest of the student one can find information on any topic under the sun on the web and turn into exercises, tasks and activities.

i. **Music**

Using A – Z lyrics site or by doing a google search (search for 'name of song' lyric. Here are some ideas for activities using song lyrics).

- Turn the song into gap-fill listening exercise.
- Ask students to write an extra verse to the song.
- Rewrite the lyrics so that some of the lines are wrong. Students listen to the song to correct the lyrics.
- Jumbled the lines or words

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ii. Celebrities and famous people

Most students are interested in celebrities like film stars, sports persons and pop-musicians.

Biography.com features – biographies of famous people both living and dead and one has to simply type the name of the person into the search box and the website will show you the person's biography.

- Get the students to search for information about their favourite stars and talk about them.
- Group activities: to make quizzes for each other.
- Role-play: interview between the celebrity and the journalist.
- Quiz master: some unique description about the personality which will identify the person himself can be given and answer can be asked.

Other good websites about celebrities are Hello and the BBCs Music profiles pages.

iii. Films and Music Reviews

Many movie review sites can be found on the internet. Two good sources of information about films including reviews are:

- Internet movie database
- All movie guide/All music guide

iv. Food

Food is a topic which few people can fail to be interested in, and the profusion of food-related sites on the internet reflects this.

Ask students what their favorite food is. Send students online to find recipes of their favorite food.

Find a recipe for a dish which students will be familiar with. (just search for '(name of dish) + recipe' on a search engine. Blank out significant words such as names of ingredients.

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Can students guess what the recipe is for?

Put the recipe steps into the wrong order. Tweak a recipe so that it includes deliberate mistakes. (There is plenty of scope for humour).

Get the students to write down everything that they ate yesterday. Students then use a nutrition website such as caloric Control Council to work out how many calories they consumed.

v. Jobs

Job Websites – www.naukri.com, timesjobs.com, faculty plus, career plus, and so on.

- Find a selection of job advertisements which are relevant to students. (search for (job title) + job advertisement.   Ask them to prepare a suitable CV.

vi. Holidays

Holidays are a favorite topic in most English classes.

- Tell the students that they are going on a holiday.
- Ask the students to make a presentation on the place they have visited by finding information about it on the internet.
- Ask the students to check the weather of the place they are going to visit (information about hotel accommodation, places of interest and importance).

Need to Incorporate Web Sources in the Learning of Language

There are a number of free websites for teaching and learning English.

- It helps to learn to speak, read and write better English.   It provides lessons to help you develop your vocabulary, grammar, fluency and pronunciation.   Its completely personal learning experience, that is easy, flexible, fast and convenient; improves life through language and communication.
- **One to one** – Get focused for faster learning practice speaking and writing to build your skills and confidence.
- **Personalized** – Learn what you need, at your own pace, with exercises designed for your individual needs. You can enjoy improving your English for work, for education, for travel or for fun.
- **Flexible** – You can study online any time and anywhere (provided you have the facility). It doesn't need any software. Just go online at any time and start using it.

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- **Interactive** – Unique web-based tools and methods will inspire and support your progress to help you achieve success fast.
- **Customized –** Highly qualified, authentic materials / tutors will adapt course formats for corporate clients to deliver training that meets your organizations particular needs.
- **Assess your own level of English and Start Learning –** Materials are highly professional, well written, have been extensively tried and tested, over a number of years. They are graded, practical, easy to understand and use.

Some Interesting and Important Websites for Learning the Language (Self)

ESL Gold.com – gives you that opportunity to practice your English skills in many ways.   For beginners they can check vocabulary pages where they can see, hear and say new words in English.   For help in grammar, listening or reading they can look through hundreds of pages of explanations, examples and exercises or browse through the quick link section. For conversation practice, there are study buddy, tutors or teachers in speaking partner program.

Need help with TOEFL or TOEIC checkout TOEFL/TOEIC Section?

For pronunciation or idioms practice, improve in Business English speaking, writing skills, they have extensive list of useful expressions for business encounters as well as phrases for conversations along with situations and topics for pair and group discussions.

For Teachers – It provides teachers with thousands of ideas and materials for classroom teaching, lesson plans, handouts, or new ideas. It offers tons of resources for both ESL and EFL environment. It saves preparation time, it's a library of E.T materials that can be adapted to fit individual classrooms and students.

For multimedia lab – You can assign online assignment homework in vocabulary, study, quizzes, grammar, punctuation, exercises, speaking practice etc. or choose games and activities to make the learning process more fun supported with the software and CD ROMs – a virtual gold mine material at the click of the mouse.

www.englishjobmaze.com/ejmlinks - If you are looking for a self-study option for the student which combines cutting edge technology and leading educational learning theories, there is no better place to start than English Maze. It contains free comprehensive lesson plans for teachers to use in class with students.

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There are quizzes, word games, word puzzles, proverbs, slang expressions, anagrams, a random sentence generator and other CALL activities. Even though it is primarily for ESL learners and native English speakers may also find some interesting things on this site. It is non commercial with no advertisement. TESL/TEFL teachers may want to recommend this site to their students.

manythings.org – is wonderful fun study site for learners of English. It deals with grammar, vocabulary, spelling, word games, puzzles, quizzes, and exercises.

www.nonstopenglish.com - It gives room for practicing English grammar, vocabulary and English skills with interactive test on this free website with interactive email test.   New tests are added every week.

www.englishclub.com – This site helps you learn English or teach English as a second language. You will find everything including interactive pages such as forum games, quizzes, grammar, vocabulary, pronunciation, LSRW with interactive ESL activities with special interest in Business English for work jokes and articles.

The list is endless as many websites are available on the internet that are catering to the needs of language learners and teachers making language learning easy and helping the learners to fine-tune their English language skills

Conclusion

Since language learning is skill based, multiple techniques should be used for improvement in learning communicative ability of the user.

Learners who are interested in the social and cultural customs of the native speakers of the language are likely to be successful. Similarly when learners have a strong instrumental need to learn the language will probably prosper. Formal instruction aids the rate of success by facilitating rapid development. Learning can become acquisition when it is sufficiently practiced. It is firmly believed that the use of web sources will give ample scope for learners for their various needs. Listening and speaking are almost neglected in our curriculum which

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is clearly evident among graduates and post graduates. These two skills along with many other language skills can be developed and fine-tuned by web based resources.

Some English Learning Websites

1. www.bbc.co.uk/worldservice/learningenglish
2. www.youtube.com/user/bizpod
3. www.englishpage.com/listening
4. www.eslcafe.com
5. www.learnenglish.britishcouncil.org/en/
6. www.eslpoint.com
7. www.flo-joe.com
8. www.mes-games.com
9. www.englishinteractive.net
10. www.vocabulix.com
11. http://wordsteps.com
12. www.meetingenglish.com
13. www.teachenglish.org.uk/think/resources
14. www.usingenglish.com/links/teaching-and-teachers-resources
15. www.learnenglish.com
16. www.englishjobmaze.com/ejmlink
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Chakravarthi Rajagopalachari – A Man of Letters

Dr. N. Natesh Kumar, M.A., M.Phil., Ph.D.

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Rajaji 1878-1972

Courtesy: http://tamilnation.co/forum/forum%2007.htm

Abstract

The world of literary studies expands with the elaborate literary canon by means of the endless vision and incessant flow of thoughts cherished by the wizards of intellect. The literary phenomenon obtains the richest returns of wisdom born out of the meditative energy in the creative genius. In this manner, the contribution of literature to mankind is tremendous, having an eternal bearing on the various stages of human life. Literature of every country partakes in the promotion of morality of life and in the elevation of social integration. Indian English Literature too occupies a distinct position through its attributes for the sublimity of thee social purpose. Chakravarthi Rajagopalachari (1878-1972) was affectionately known as Rajaji or 'C.R.' He was a multi-faceted personality. He was a freedom fighter, good speaker, writer, humorist and a humanist. Strongly self-reliant, he had the courage of his convictions and for nearly six decades one of the leading political leaders of the Indian political scenario. After Independence, he succeeded Lord

Mountbatten as the Governor General of India. A great representative of the 20th century India, Rajaji with his humanistic fervor enthralls the world of Indian literary creation. Rajaji's speeches and writings achieve the stature of immortality for they connote much for the elevation, both the terrestrial and celestial to be characterized in the life of mankind.

Focus of This Paper

Humanity is a philosophy that asserts dignity and worth to man and helps him to establish his capacity for self-realization through reason. Literature is a vital expression of man's social concern in its multiple forms. Humanism is a spiritual exercise. It has to be practiced by the masses of the world, during this modern era of chaos and peril. Rajaji's speeches and writings with their redemptive principles inescapably recommend this delightful feeling to be adopted by mankind for his serene and peaceful state of existence on the earth. His sole intention was to gospel the ideas of love, brotherhood and hard work for the welfare of humanity. The resounding voice of Rajaji reproving the wrongs of several spheres of the society is heard everywhere in his prose utterances. His speeches and writings can be acclaimed to be the chastising rod in the path of reconstructing the universe, devoid of violence and animosity. In this paper, it is proposed to show his merits as a man of letters.

Played Various Roles

Rajaji played varied roles during his lifetime. He was 94 when he died and till his last moments he was mentally alert though his frail physique showed signs of fatigue at times. He had great honours bestowed on him including the Bharat Ratna in 1954 and also faced stiff opposition from many quarters for his ideas and advice, political as well as social. However, he was undaunted. Prosperity and adversity were same to him. All his actions, speeches and writings during the pre and post independent India reveal him as one who drew his teaching from the *Bhagavad Gita* and the ethos from the sacred texts

Indo Anglican Writer

Many know Rajaji as a freedom fighter, social worker, Harijan supporter and great lawyer from Salem, Tamilnadu, the only Indian Governor General of Independent India and the Governor

of West Bengal, but only a few know him as a great writer, that too an Indo Anglican writer. Rajaji himself once denied that he was a writer. It may be his natural humility that made him reject the idea. But there is sufficient evidence to show that he was not only a talented speaker, but also gifted writer in English as well as in his mother tongue Tamil. Even during his tenure in Salem, his briefs and speeches gave credence to his mastery of English.

When this Gandhian activist came out from the Congress party, he began contributing articles on day-to-day problems the country was facing to journals like *The Swarajaya*. Thus, he is also remembered as a fearless journalist.

Started as a Lawyer

Rajaji started his career as a lawyer at Salem Bar Council, and his success there to some extent was due to his proficiency in English. He acquired mastery of the language from the Scottish Professor of English at Central College, Bangalore. Another great personality by name Navaratna Rama Rao, was his classmate during his undergraduate days. Both remained good friends throughout their lives and Rajaji showed great warmth and affection to his trusted friend and collaborator in his writings. The judges at Salem District Court held C.R. in high esteem and valued his arguments. His keen intellect, simple and logical cross examination appealed to the minds of the common people and the judges. There was a widespread belief then that whatever cases C.R. attended were sure to succeed. He had good wit. But he was never acrimonious. He was a model advocate, and the success there was a stepping stone to enter the wider scene of the freedom movement slowly gaining ground with Gandhiji's return from South Africa.

Speeches of Rajaji

Some of the speeches and writings of C.R are of lasting value. On various occasions, he had left his impressions in his own characteristic style. Some examples are given below.

Soon after he became the CM of Madras Presidency State, he received an Honorary Doctorate and an official letter from his office reached him with the appellation –Dr. and C.R's reaction was "It is not the custom to use the appellation Doctor or its abbreviation Dr. When the

doctorate is conferred honoris and not earned in the regular way….” C.R too received many honorary doctorates, but never used them before his name.

Some Interesting Episodes

He wrote in *Swarajya* about his wish for the change of mind of Indira Gandhi during emergency “I have said harsh things about how Smt. Indira Gandhi has come to hold dictatorial power, but … Let us pray that she may be blessed with strength and purity of spirit and wisdom. There is nothing God cannot bring about if He chooses. Did not Saul of Tarus become Paul of Apostle?”

When Lord Mountbatten wrote to C.R. praising his English, Rajaji replied, “I am flattered. I attribute whatever I have done with English to a Globe Edition of Goldsmith’s Complete works and The Spectator volume giving all the essays of Addison, Steele and his colleagues in that journal. I read these two books voraciously at the age of 16 and enjoyed it.”

C.R was a voracious reader of books, especially Indian and English Literature. On the famous novel of George Orwell, “Animal Farm”, he commented, I cannot admire the much boosted book of George Orwell, Filling up the whole book with animals will not make a fable. Aesop knew his animals and knew how long or short, a fable should be.”

Master of Crisp Writing

C.R. mastered the art of crisp writing. Here is one of the choicest sayings of this wordsmith on religion. He says, “The foundation for science as well as for religion is wonder…it is science to find out the answers to wonder through investigation and experiment. When we reach the limit of such investigation and the wonder still remains unanswered, we pass on from wonder to awe and that is worship.”

Believer in Hindu Doctrines

Rajaji was a firm believer in the efficacy of the Hindu doctrines to strengthen the human mind in this troubled world. Of course, he was totally against the superstitious practices in the

religion, which marred its image. He always supported equality and fought against caste discrimination.

Of course, he sometimes reviewed his family history. He took pride in his ancestry (Iyengar) which goes back to Nallan Chakravarthi and Ramnanuja.

He glorified Hinduism in the following crisp words. "We have inherited the broadest culture and the most tolerant of all religious creeds."
"The Children of the rishis of the Upanishads have a mission to the world."

Comments on His Own Writing

On his writings, he opines, "I have written books, stories and fables. But on the whole, I am not a man of letters. I have written mostly for causes – propaganda for the abolition of untouchability for instance."

His writings are of permanent value. He was one of the greatest journalists of his time. He wrote for *Swarajya, Kalki, Young India* and *Harijan*. Rajaj's adaptations of the Ramayana and the Mahabharata are outstanding contributions to the world of letters. Readers all over the world have benefitted by these epic translations. This is indeed a very valuable contribution of an Indian writer.

Other Translations and Creative Writing

Coming to his other writings, he translated *Thirukkural* and *The Bhagavad Gita* into English and wrote short stories and fables. He wrote books on Socrates, Marcus Aurelius, Ramakrishna Paramahamsa and Saint Lawrence. Had he not fully concentrated on the burning issues in politics of his day, he would have made still greater contribution to the world of letters.

G. K. Chesterton of India

C.R was often compared to G. K. Chesterton. Noted British essay writer and journalist. Chesterton wrote for The Illustrated London News and his writings were noted for the variety, pungency and interest.

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Though C.R was humble enough to say that he was not a great writer, recognition came to him from the Central Sahitya Akademi. His Ramayana in Tamil and English won him the award of the Sahitya Akademi. His Ramayana and Mahabharata continue to be reprinted by the Bharatiya Vidya Bhavan in large numbers even today.

Why there is so much success of these epics in modern versions? Rajmohan Gandhi says, "The charm lies in the selection of episodes from the innumerable stories that abound the two vast epics. Characterization and lucid style are great factors in attracting the reader. C.R's flow of thought is spontaneous and awe-inspiring."

The Sunday Standard said, "Subhadra and Sita walk in our midst and speak a language we understand." The writer approached the epics not as a great scholar or an ardent worshipper, but as a lover of great literature."

Poetic Gift of Rajaji

To get an idea o the poetic gift of C.R, one should go to Hiren Mukherji, a communist parliamentarian. This politician admired the English verses of Rajaji, translated from the Kamba Ramayana. He says," I had chanced upon his English translation of Kamba Ramayana. It stirred me and I took an instant liking to one with whom I had little rapport."

A Lieutenant of Gandhi

In one of his speeches, Rajaji says, "Must we not learn to be disciplined? Must we not learn to study well? Must we not learn to behave rightly?" He laid strong emphasis on morality. He did everything under the influence of Gandhian principles to lift the downtrodden people from their pitiable condition. His exposure to the western scholars and his contact with Swami Vivekananda and other emerging leaders of Congress had tremendous impact on his young mind towards the freedom of India. He was a simple man among all the lieutenants of Gandhiji who followed probity in thought, word and action. Gandhiji's policy of truth and non-violence could not be followed easily, but Rajaji had imbibed Gandhian thought, because, he pretty well knew the fact that

Gandhiji alone could guide India, steer the nation through the political turmoil and lead the country to freedom.

Zeal for Social Reforms

Rajaji entered into politics as he had great zeal for social reforms. He said and did what he thought was right, with no fear of displeasing the people and the leaders. The social reform movements of the early 20th century tried to achieve three main objectives. They are: a) removal of inequalities in general rigidities and untouchability in particular b) emancipation of women from their ignorant status and extension of equal rights to them c) prohibition of alcoholic drinks.

A Man of Culture

Rajaji was a man of culture. He was gifted with amazing intellectual brilliance. He spoke of culture as a pattern of life not necessarily at its best, but all of it that is good and pleasing in some measure. Though religion is a constitutional necessity of man, it is not the same all the time. It has to stand the test of time. In order to prove its capacity to guide men towards perfection, it must be founded on humanism and reason, which are the wheels of Renaissance. Spiritual humanism of Rajaji, will be the panacea to all the problems of human society, because it establishes equality between work and worship on the basis of divine nature prevalent in man. Spiritual humanism proposes the link between God and man.

Rajaji's concern for human development in all its aspects, his consideration of divinity of human nature, which expounds the glory of human characteristics, his concern for the Indian masses, his concept of purity and faith in human potency and his advocacy of ethos – all prove him as a great humanist of twentieth century. His life was dedicated to righteousness and he never deviated from the path of virtue.

Public Speaking

Rajaji made no attempt to be an orator. He could speak to audience in Tamil or English eloquently, persuasively and extemporaneously. The talk, like his writing, was clear and precise ad the number of words were no more than the occasion demanded. Brevity, clarity and precision

were the hallmarks of his speeches and writings. For example, he says, "People in India have become lazy. This is our greatest weakness. We cannot afford to lose time. We should work all the time. "

In another speech he says, "Friends, as I am not tired of repeating, hardwork is wanted now. Success cannot be achieved unless every limb of the body begins to work."

Regarding Gandhiji's death, he said "He was a rocket which went up in a blaze and disappeared in the sky. It did not come down to die. It died at its highest illumination… let us try as far as we can keep his memory not inn marble and plaster or bronze but in the tissue of our hearts."

Mastery over English

His mastery over English can be established even from his innumerable speeches and writings as a public figure for many decades. Indian freedom struggle has provided many heroes unparalleled in the history of mankind. Among them, was Rajaji, a great leader and Gandhi's sincere follower. Politics did not daunt him, power did not corrupt him, for dharma was his lode-star and his shield invulnerable. He was the first and last Governor-General of independent India. He was also the Chief Minister of Madras State twice. In whichever position he occupied, he brought name and fame to it.

To Conclude

To conclude, it can be said that C.R.'s literary abilities, political maturity, saintliness of character and love of righteousness are all embedded in his speeches and writings and they have carved for him a permanent place in the hearts of people across the world. A forceful teaching flowed from his pen. Today's developments have made it difficult for people, especially the younger generation, to understand the true worth of Rajaji.

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Corruption: "A Crime Against Humanity"
A Study of Rohinton Mistry's *Such a Long Journey*

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Dr. S. Sushma Raj
Dr. P. SrinivasuluReddy
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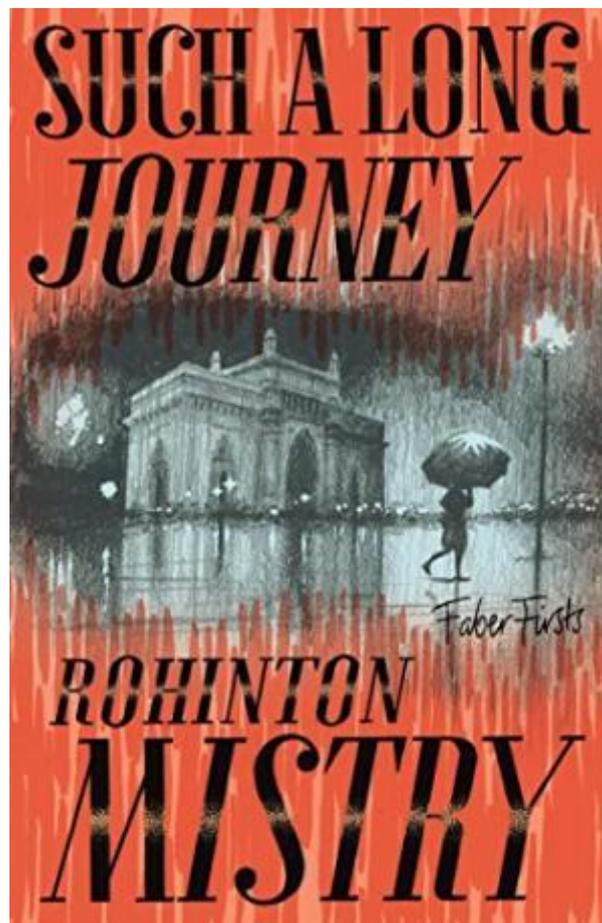
Abstract

The paper figures out the concerns of the Parsis- the dwindling community living in a secular country. By centralizing the minority Parsi community, Mistry depicts the consciousness of the community, its anxieties and aspirations, perils and problems of existence at the individual and community level and the complex issues a minority ethnic community has to negotiate in a secular

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country. The volatile political situation which strangulated the country, highlighting the famous Nagerwala case, during the regime of Prime Minister Indira Gandhi forms the backdrop. Gustad Nobel who challenges the hegemony of the state stands for the marginalized in the narrative. His life showcases how the rights of an individual are violated in the form of corruption that is widespread in the society and how the characters are denied their basic rights more so because they belong to an ethnic community.

Keywords: Parsi, Marginalised, minority, ethnic community, corruption & rights

Introduction

Rohinton Mistry's first novel *Such a Long Journey* showcases how personal history is intrinsically linked to the history of a nation. The novel provides the reader an authentic insight into the Parsi culture while throwing up several tricky issues that determine the mis/fortunes of a doubly displaced man pitted against ill-fated political events of a country which throw his life off-guard. The novel captures the socio-political-economic turmoil of the 70s in the history of one of the world's largest democracies, India. The general tenor of the society projected in the novel is ridden with corruption in high places resulting in a fast fragmenting social order. The novel also deals with the problems of polarization of groups in spite of the fact that these groups, in this case the Parsi community, have been living in India since the 8th century.

The Parsi community is presented through different characters who invariably express their concern for their community and the changes that affect it. As A. K. Singh (1994) aptly puts it:

Mistry's novel, as a cluster of narratives, deals with the Parsi community and its identity, with its national consciousness and then with the third dimension, too, viz. its identity with the world and the novel is to be studied in this context, if we wish to know the Parsi community as perceived by the novelist. The novel traces the history of the Parsi community in India through Malcolm Saldana's bid to establish historical superiority of his religion over his friend's (Gustad's) as his Christianity came to India. Over 1900 years ago when Apostle Thomas landed on the Malabar coast long before the Parsis came in the Seventh century from Persia, running away from the Muslims. But Saldana is forced to give up Gustad's rejoinder when he said, "This may be, but our prophet Zarathustra lived more than 1500 years before your Son of God was even born; a thousand years before the

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Buddha; two hundred years before Moses. And do you know how much Zoroastrianism influenced Judaism, Christianity and Islam?" (24).

This sets the tone of the novel as it tries to sum up the fears and anxieties of an otherwise passive community, though quite active in articulation in their characteristic manner. As observed by A. K. Singh (1994), the Parsi as a community, has not only lived peacefully in the vast sprawling forest of Indian culture but has accepted the land and contributed to its development tin its own way. Indian politics became an object of their verbal assault, as the system seemed to have pinched the community somewhere. They run down Pandit Nehru and Indira Gandhi because neither Nehru nor Indira Gandhi ever treated one among their clan, Feroz Gandhi well. (A. K. Singh,1994)

Such a Long Journey prominently figures out the concerns of the Parsi community living in the middle-class habitat of Khodadad building. The inhabitants express all the angularities of the dwindling community living in a secular country.

Rights of Minorities – Issues Faced in Maharashtra

The Declaration on the Rights of Persons Belonging to National or Ethnic-Religious or Linguistic Minorities-Articles 1,2,3,and 4 assert that, States shall protect the existence and the national or ethnic, cultural religious and linguistic identity of minorities within their respective territories—persons belonging to national or ethnic, religious and linguistic minorities--have the right to enjoy their own culture, to profess and practice their own religion, and to use their own language—freely and without interference or any form of discrimination—persons belonging to minorities may exercise their rights – individually as well as in community with other members of their group, without any discrimination-states shall-ensure that persons belonging to minorities may exercise fully and effectively all their human rights and fundamental freedom without any discrimination and in full equality before law.

There is no country in the world where everyone speaks the same language, belongs to the same race, and shares the same cultural beliefs and traditions. All countries present a mosaic, with large number-majority sharing a common history and cultural background and many smaller groups-minority-each with its own characteristics.

Parsis and Linguistic Agitations

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The Parsi mind feels that the agitating tactics of the Marathas would upset the social harmony in Mumbai and there would be chaos all around them. The central importance to the Shiv Sena's agitations pertain to the issue of language. The party advocates the translation of English road names into Marathi overlooking how such a step may affect the former colonial elite of the Parsis. Dinshawji voices his fear and grief over the loss of familiar names. To Gustad's remark "what's in a name" (74), he counters that renaming is an infliction of linguistic violence on social identity, the erasure of familiar names connected with the colonial past is as an erasure of a personal–historical connectedness. Dinshawji argues:

Names are so important. I grew up on Lamington Road. But it has disappeared in its place is Dada Saheb Bhadkhamkar Marg. My school was on Carnac Road. Now suddenly it's on Lokamanya Tilak Marg. I live at Sleater Road. Soon that will also disappear. My whole life I have come to work at Flora Fountain. And one fine day the name changes. So, what happens to the life I have lived? Was I living the wrong life, with all the wrong names? Will I get a second chance to live it all again with these new? Tell me what happens to my life. Rubbed out, just like that? Tell me! (74)

Psychological Consequences

Dinshawji severely attacks the Shiv Sena re-appropriation of street names and takes the issue with its psychological consequences. The change of names does not only lead to the problems of spatial orientation but also refers to the troublesome implications that the building of the Indian nation-state has for a distinct Parsi identity as the names of the streets and places change the place of the community in contemporary India to the extent that the old names of places vanish, indirectly lending them feel displaced. Dinshawji according to David Williams (1995), "experiences the rewriting of the map of his neighbourhood as an interruption in his self-presence," (David, 217). To have a life by another name would mean acquiescence to 'cultural alienation' 'otherness and marginalization.'

Problems of the Creative Writer

In recent times, perhaps more than ever in human history observes Sitakant Mahapatra (1996), "the creative writer faces the challenge of how to protect his integrity....in this task there is a growing sense of "extra territoriality" even when he lives within national boundaries." (Sitakant, 35) Like the Shiv Sens, the Parsis realise that the struggle for language is important because it is tied up with issues of identity. While Dinshawji discusses language to express his worries for the future of the Parsi community, the

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novel's protagonist, Gustad Noble, reflects on the community's precarious status, because of the rising communal forces:

> What kind of life was Sohrab going to look forward to? No future for minorities, with all these fascist Shiv Sena politics and Marathi language nonsense. It was going to be like the black people in America – twice as good as the white man to get half as much. (55)

Analogous to the Situation of the Black American

Gustad sees the threat to his minority community as analogous to the situation of that of the black American. If the Shiv Sena manages to achieve its goals and puts its plan into practice, Sohrab's future in Bombay might become insecure. This reveals that Sohrab's situation is characterised by a dilemma and that his position might become dangerous if he remains in Bombay. To Gustad, the openly racist attitude towards the Parsis implies that the only way out for Sohrab is emigration. No wonder, Prime Minister Indira Gandhi is seen as detrimental to the Parsis' interests. The Parsis suspicion about the so-called natural death of Feroz Gandhi, a member of their community, who was never liked by his father-in-law Nehru, is revealed in the words of Dilnavaz, wife of Gustad Noble:

> That was tragic
>
> Even today, people say Feroze's heart attack was not really a heart attack. (197)

Scared of Politicians

Like Gustad, other members of the community are scared of politicians like Mrs. Gandhi whom they consider responsible for encouraging the demand for a separate Maharashtra, "How much bloodshed, how much rioting she caused," (39). As a minority community, the Parsis have their little fears and anxieties. The anguish and the angular lives of the Parsis are wrapped up in thick coverings of Parsi ethnicity which is visible in the essence of the Parsi spirit, 'for no mosaic and no multiculturalism can cut off from the roots he sprouts and sucks sustenance from.' (N.P. Sharma, 1998) Dinshawji's scathing attack on Indira Gandhi and the Shiv Sena shows his ire against their minority hunting politics and racism:

> Remember when her pappy was Prime Minister and he made her President of Congress party? At once she began encouraging the demands for a separate Maharashtra. How much bloodshed, how much rioting she caused and today we have that boldly Shiv Sena

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waiting to make the rest of us into second class citizens. Don't forget, she started it all

by supporting the racist buggers. (39)

Depiction of Political Crime

The Parsi world in the novel is very much interrelated to political corruption at the national level as well with national issues. Focussing on the Parsi community the novel shows how these wars have adversely affected the lives of the middle class in the country. Thus, in *Such a Long Journey* the fate of Gustad's family is yoked to that of the community and the country at large.

India's war with China in 1962 was a nightmare for both the nation and for Gustad. The days of the protagonist were made dreadful with "riots, in the city- curfew and lathi charges and burning buses" (9) when he was confined to bed after having met with an accident. The same year, the country faced humiliation and defeat in the betrayal of the yellow-skinned neighbours. It was as if Nehru who believed that the two countries are great friends and who had immense faith in 'Hindi-Chinese bhai-bhai' (9) had been back-stabbed by the neighbour. It was the time when the politicians and the fund-raisers within the country proved themselves much worse than the external enemy. The generous donations pooled by the responsible citizens for the country's 'jawans' were later found for sale at Chor–Bazaar in the capital. Commenting on the attitude of the ruling party who took advantage of the peoples' patriotic sentimentalism, the novelist says:

The fund-raisers shouted themselves hoarse through megaphones, exhorting people to be

as selfless as the jawans who were reddening the Himalayan snow with their precious

blood to defend Bharat Matha. (10)

Family Controversy

The war left an ugly scar on the face of the nation and very soon, Nehru was entangled in family controversy with his son-in-law, Feroz Gandhi. To the disappointment of his supporters and admirers, Nehru ceased to be the defender of the downtrodden and it is interesting to note the novelist's comment on Nehru's interest in securing a place for his daughter, Indira as his successor:

This monomaniacal fixation occupied his days and nights, which the treachery of Chou-

en-Lai had blighted forever, darkened permanently, unlike the blacked-out cities, which

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returned to light after the conflict ended and people uncovered their doors and windows. (11)

The congress party, which they led, is alleged to comprise crooks. (68)

The middle-class existence of Gustad and his family gets jolted and he gets involved in the political scandal: the sensational event known as the Nagarwala scam that rocked the Indira Gandhi Government in the wake of the Bangladesh Liberation Struggle. Gustad's friend Major Jimmy Bilmoria who 'had been like a loving brother' and almost 'a second father to [Gustad's] children' (14) is trapped by the snares of political power and corruption at higher levels. It may be noted here that Jimmy is none other than the fictional counter part of Nagarwala, (supposed to be real life Parsiman) who was arrested and exterminated during the regime of Indira Gandhi.

Corruption

As defined by a *Nongovernmental organization in Transparency International,* "Corruption is the abuse of entrusted power for private gains." (Julio Bacio Terracino, 2008) By the sudden and mysterious disappearance of his intimate friend Jimmy Bilmoria, Gustad is forcibly drawn into the concatenation of events which follow. Jimmy Bilmoria is arrested on the charge of extorting sixty million rupees from the bank by impersonating Prime Minister's voice. Jimmy who works for Indira Gandhi's secret police – Research and Analysis Wing (RAW) is "entrapped in an intricate and apparently in extricable snare of difficulties," (24). On receiving a letter from Jimmy, Gustad is unwittingly drawn into a dangerous network of deception. Jimmy gets vast sums of money deposited in the bank where Gustad works under a false name, with the help of Ghulam Mohammad. But the plot thickens, and Jimmy gets arrested. It turns out he is either a sort of Oliver North, officially transferring funds to guerrillas in East Pakistan or a crook. Gustad's horizon is completely darkened with fear and uncertainty that his complicity may be established.

Gustad, when drawn into the political scandal surrounding Bilmoria, the emphasis is at least as much on feelings of betrayal as it is on the marginalisation of the Parsi community and the stores of Indian history they circulate. Gustad's friendship to Bilmoria, who "killed, trust, love respect, everything" (178) is strained because solidarity appears unreliable. Gustad feels,

that some vital part of him had been crushed to nothingness. Years of friendship swam

before his eyes and filled the piece of paper; it taunted him, mocked him, and turned him

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into a gigantic canvas of lies and deceit. What kind of world is this and what kind of men, who can behave in such a fashion? Jimmy Bilmoria had trapped him, robbed him of volition. If I could let the rotten world go by, spend the rest of life in this chair. (14)

In Gustad's opinion, Jimmy has violated a universal code of behaviour that confronts Gustad with a decay of values. These values, epitomised by the eponymously named Noble, are solidarity, faith, loyalty and justice. The fact that Gustad's neighbours, the Municipality of Bombay and the Government of India do not seem to share these values is bad enough; worse, however and almost unbearable for Gustad is that Jimmy, who almost counts as a member of the Noble family causes an erosion of meaning by subscribing to lies and deceit.

Bad Name for the Community

The implication of a member of the Parsi community in this crime not only brings ignominy to the community but also a sense of fear about attempted wiping out the Parsis from this hemisphere. The incident had jolted the image of the whole community. Mistry vindicates the repugnance of his community, as well as every politically conscious citizen vehemently:

... assuming that Mr. Bilmoria has the talent of voice impersonation, is it routine for our national banks to hand over vast sums of money if the Prime Minister telephones? How high up does one have to be in the government or the Congress Party to be able to make such a call? And was the Chief Cashier so familiar with Mrs. Gandhi's voice that he accepted the instructions without any verification what so ever? If yes, does that mean that Mrs. Gandhi has done this sort of thing frequently? (195)

Prime Minister's Alleged Corruption

Gustad's trip to Delhi on the request of Major Bilmoria brings to light the then Prime Minister's alleged corruption. Jimmy narrates how he was assigned by the Prime Minister herself the duty of training the guerrillas of the Mukti Bahini, the freedom fighters of Bangladesh and to supply them with arms and money.

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Bilmoria, who becomes a victim to the hegemony of Mrs. Indira Gandhi, confesses that he was used as an agent without any second thought. Much before he realises the scandal, he is arrested and kept under detention and is subjected to police torture.

The Convention against Torture and other cruel, inhuman or Degrading Treatment or Punishment defines torture as,

> ... any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted upon a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or third person has committed oris suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind,when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of apublic official or other person acting in an official capacity.(Article 1)

> Torture is a serious violation of human rights which is interwoven with human rights like detention, arbitrary arrest and enforced disappearances. (Shah Giriraj, 2001)

The plight of Major Bilmoria is seen in the following lines:

> On the bed lay nothing more than a shadow. The shadow of the powerful built army man who once live in Khodadad Building. His hair line had receded, and sunken checks made the bones just sharp and grotesque. The regal handle bar moustache was no more. His eyes had disappeared within their sockets. The neck...was as scrawny as poor behest. (267)

The Major's statement before his death comes as a grim reminder of the colossal wastage of dreams that the people have inherited. "It is beyond the common man's imagination, the things being done by those in power," (280). Major Bilomoria like his real counterpart, Nagarwala dies behind the bars under obscure circumstances. Mrs. Gandhi's connection with money scandal also gets reflected through Sohrab's, Gustad's son whose voice is representative of the angst of the youth, "Our wonderful Prime Minister uses RAW like a private police force to all her dirty work." (93)

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Parsi Consciousness

By centralizing the minority Parsi community, Mistry depicts the consciousness of the community, its anxieties and aspirations, perils and problems of existence at the individual and community level and the complex issues a minority ethnic community has to negotiate in a secular country. Gustad who challenges the hegemony of the state stands for the marginalized in the narrative. Gustad's long journey in a cold and malevolent world in which all forms of happiness and misery are inseparably woven is the journey of an ethnic group on the verge of extinction still fighting for their rights.

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Disolcation, Geographical and Emotional in
Chitra Banerjee Divakaruni's *Arranged Marriage*

R. Phriyanga Dhevi, M.Phil. English
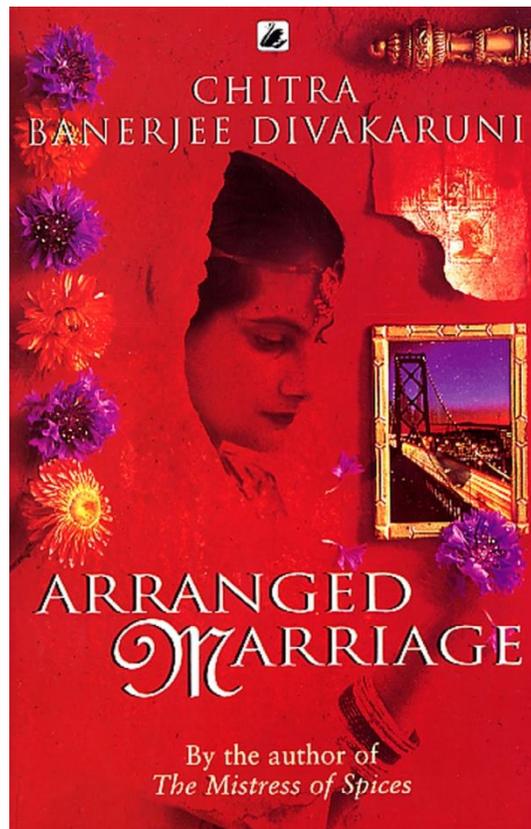
Abstract

Chitra Banerjee Divakaruni is an award winning author, born in Calcutta, who spent the first nineteenth years of her life in India. Divakaruni has won a readership for her poetry and fiction of immigrant life in the US. Her works take us into the female psyche and interruption through real forms of violence. Her spatial and geographical boundary is always the immigrants to the US. Divakaruni's works capture the female caught in the closed-up Indian society who

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once crossing the Lashman Rekha of marriage is deemed to be a passive victim suffering in silence, both at homeland abroad. Her woman character becomes the centre for stories of dislocation, geographical and emotional recollected narratives of mothers and daughters and narratives of women who accept change.

Arranged Marriage

The book *Arranged Marriage* consists of eleven stories. Majority of these stories discuss Indian immigrants who reside in the United States. All the stories have been narrated from the first person singular point of view. Chitra depicts the experiences of immigrant professional people. Even women characters experience and fall victim in the hands of tug of war between two cultures. All of them are in search of individual identity.

Common Theme of the Stories

A common theme of the stories is that Indian immigrant women walk between old beliefs and newly-found desires and dreams in the United States. The author who lived in Ohio had many such experiences as an immigrant. Divakaruni is a much celebrated diaspora writer whose preoccupation is to deal with realism forced upon and faced by the immigrant women and women in traditional Indian society. This is evident from her stories like the Bats, Clothes, Maidservants Story, Ultrasound, Meeting Mrinal which have Calcutta as their geographical lows and silver pavements. A Perfect life, Doors, and Affairs have the US as their geographical setting. All these show marriage as mostly downgrading and ill-treating women, and they are brutalized and marginalized they are become victim of a patriarchal society in India.

The women in *Arranged Marriage* are portrayed as strong and willing to change their situation in life but sometimes they do also feel themselves trapped in a myth of wife, mother and daughter-in-law. The relationship of the Indian women to marriage is one area which defines the complex narrative of gender, migration, ethnicity, and feminism. Oxford dictionaries define marriage as, "The legally or formally recognized union of a man and a woman as partners in a relationship". On close analysis of her Indian women abroad, a trace of the trapped feelings of these women becomes evident which sometimes even destroy their 'self'. Culture for them can

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never be equated with the more free and open western women. A sense of guilt predominates once they abandon their native culture. The real life dilemma and troubles of the immigrants are captured in vivid detail.

The Bats

The story *The Bats* is an excellent example of this realism. The mother is a typical Indian woman stuck up in the web of social stigma and prejudice. She finds it difficult to shed off the past and more towards a renewed life and vision away from patriarchal society. The young child, a girl (daughter) is caught between an abusive and cruel father and a helpless mother. Divakaruni vividly portrays the child's incapacity to understand her mother's agony initially and why her mother had to share her narrow child's bed. The child develops gradual understanding and apprehension of her father figure who never gives any affection for her. For this child well acquainted with the draconian father, it is not very hard to discern the foggy and painful life of her mother. She understands the cause of her mother's blotch that appeared after nights of falling dishes and sounds. So, at the mere suggestion of her mother to escape to their grandpa uncle's house brings a thrill into her heart. Through this escapade was short-lived, it was a life of unending happiness. The first story of the collection, *The Bats* talks about the physical and emotional sufferings and the courage of an Indian woman who leaves her torturer-husband and returns home with her child to India.

Clothes

The second story of the collection *Clothes* is about the unfulfilled promise of a marriage. It also talks about unknown fear of migration and adjustment of Sumita, the central character, who has to accompany her husband to California. She expresses her anguish in this way.

> "Would I ever see my parents again? don't send me so far away, I wanted to cry,
> but of course I didn't. It would be ungrateful. Father had worked so hard to find
> this match for me. Besides, wasn't it every woman's destiny, as mother was
> always telling me, to leave the known for the unknown. (18).

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Sumita's life in America is not different from the life by other daughters-in-law in Indian society. She doesn't want to go back to India, her motherland, even when her husband is murdered at his shop as now it would be more difficult for her to adapt herself to her roots than to live in a dangerous land.

Dilemma of Characters in Other Stories

Jeyanti in *Silverpavements, Golden Roofs* faces the dilemma of being an immigrant when she migrates from Calcutta to Chicago to live with her aunt Pratima and uncle Bikram.

The story *Ultrasound* presents a realistic portrayal of the treatment which an expecting mother meets after knowing about the arrival of a girl child. The patriarchal society's injustice meted out to women and girl-children is poignantly pointed out by Divakaruni. Female foeticide is quite a reality in many villages in India. Though various social reforms and awareness programmes are not quite uncommon in India, not much has ever changed. General statistics proves it. The ill-treatment and rude attitude of female infanticide is questioned.

Perfect Life is the story of Meera and Richard who were in a live relationship. But a sudden appearance of a six year old boy in a rose garden upsurges in Meera her motherly instinct. She names the boy Krishna and takes care of him. Her life completely changes. Mother's love, that tidal wave, suspends everything else away: Friendship, romantic fulfillment, even the need for sea.

Cultural Contrasts

The story *Doors* is a classic example of the contrast between the culture in US and the culture of Indians who are usually brought up in large joint families. There is not so much as private and public life. Deepak who is from India marries Preeti who is settled in America. Preeti is more of a private person and finds it hard to adjust when Deepak's younger sibling who comes to stay to do his higher education in America. But hospitality is quite different in both societies which results in a great clash between the couple. Preeti always likes her doors to be closed and needs a private space which she is not ready to share with her husband.

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In the story *The World Love*, the heroine starts living with a man. Love is a magical word and it is difficult to define it easily. She accepted westernization in totality and she started to live with her boy friend outside the institution of marriage. But here her past thwarts her. She recollects how her mother had taken pains to bring her up after her father's death. Mother-daughter relationship is quite different in Indian culture. She regrets for hiding the relationship with her mother. However she finally faces the wrath of losing her mother on confessing the truth. Her boyfriend on knowing her relationship says 'it was never me, was it never love. It was always you and her, her and you."

In *Meeting Mrinal*, the last story of *Arranged Marriage*, Asha is envious to see her childhood friend Mrinal enjoying freedom of movement, power and economic security in England but soon is disillusioned of her perfect life, when Mrinal admits, "I was going to pretend everything was fine." The disillusionment about perfect life of Mrinal and the pang of loneliness and dejection in her own life made Asha cry. Asha has been divorced by her husband, Mahesh and he is not getting along well with her teenage son Dinesh.

To Conclude

Conclusively it can be stated that the theme of marriage plays the role of a pervasive social institution which causes turbulence and misery in the lives of all the women characters one way or the other. *Arranged Marriage* is a collection of realistic stories dealing with the personal and social difficulties of Indian women living in the USA and Calcutta.

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Love, Suffering, and Hope in Edwidge Danticat's "Children of the Sea"

Poornamathi Meenakshi Ph.D. Scholar and Dr. Sushil Mary Mathews
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Edwidge Danticat
Courtesy: https://news.fiu.edu/2013/02/edwidge-danticat-to-talk-about-exiles-the-arts-feb-11/51413

Abstract

Edwidge Danticat was born in Port-au-Prince, Haiti, on January 19, 1969. She is a Haitian-American diasporic writer who writes in English. Danticat's first novel *Breath, Eyes, Memory* (1994) had been selected by the Oprah Book Club in 1998. Her short story collection *Kirk? Krak!* published in 1995, became a National Book Award finalist.

The first story in the short story collection *KK* is "Children of the Sea". In this story, Danticat vividly pictures the political violence in Haiti, which is located in the island of Hispaniola in the Greater Antilles archipelago of the Caribbean Sea. Haiti gained its independence from France in 1803. The aftermath of the political situation and the ruthless regimes threatened the very existence of humanity. Amidst the violence and suffering, Haitians continue to love and remain hopeful.

Haiti, widely popular for its poverty and repression, has an overlooked story of resistance. Haitians have played a remarkable role in shifting the correspondence of political and social power,

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even as they have endured distressing state-sponsored violence which includes torture, abuse, illegal arrest, disappearance, and assassination. Danticat, who is concerned with the plight of Haiti and Haitians, fuses the political with the personal in her stories and thereby she creates testimonials which aim to address the social injustice. This paper attempts to picture the unyielding spirits of the Haitians even in the face of unfathomable loss.

Keywords: Love, Political violence, Suffering, Hopeful.

Haitian Literature and Edwidge Danticat
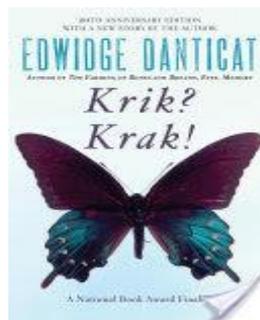
Haitian literature has close ties with the socio-political and cultural life of Haiti. Haitian history which is marked by many revolutions, upheavals, atrocities, and injustices is also a rich source of inspiration for the writers. These writers assume the role of defenders of the nation and black race in general. The dominant and most influential figure in Haitian literature is Edwidge Danticat, born in Port-au-Prince, Haiti, on January 19, 1969. She is a Haitian-American diasporic writer who writes in English.

Danticat's fascination for Haitian storytelling traditions is the reason behind her short story collection *Kirk? Krak!* (1995). In Haiti, *Krik*? is a request to tell a story, and the excited listeners reply *Krak!*. The collection contains nine stories and an epilogue. These stories revolve around Haitians who continue to remain strong and high spirited amidst the violence around them.

Historical Background

The first story in the short story collection *KK* is "Children of the Sea". In this story, Danticat vividly pictures the political violence in Haiti after the coup against Haiti's democratically elected President Jean-Bertrand Aristide in 1991. Post-coup, Aristide's supporters were terrorized by Emanuel Constant who led FRAPH (Front Revolutionnaire Pour I'Avancement et le Progres

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Haitien). As the post-coup violence shattered many civilian lives, Danticat felt the need to record their stories.

Plot

The protagonists of the story are nameless male and female narrators who are in love with each other. As they are separated due to the socio-political atmosphere in Haiti, they make diary entries in which they record their love for each other, the violence they have witnessed, and the agonies of the fellow human beings.

The Government and the Haitian Youth

The male narrator is a university student who has cleared his exams. Being a Youth Federation member, he comments against the government on a radio show and eventually becomes the target of the *macoutes* (Haitian paramilitary organization). Unsure of his future, he sails in a boat loaded with refugees.

The destiny of the Haitian youth was in the hands of the government. The young man's active involvement in politics has put his life under threat and made him leave his beloved homeland. He feels shy to cry in public and so he hides his tears. He thinks that if he were a girl, he would not have involved himself in politics and risked his life.

Male Narrator's Diary

The male narrator in his diary entry recounts the story of a pregnant young woman named Celianne, on the boat. She was raped by the *macoutes* at the age of fifteen and is traumatized, "....stares into space all the time and rubs her stomach" (10). She is disturbed by nightmares and gives birth to a stillborn child. Owing to her trauma, she throws the child aboard and jumps along with it, "And just as the baby's head sank, so did hers. They went like two bottles beneath a waterfall. The shock lasts only so long. There was no time to even try and save her. There was no question of it. The sea in that spot is like the sharks that live there. It has no mercy"(26). The sea is compared to the hungry sharks which engulf the human lives.

The hardships encountered by the Haitian refugees at the sea like sunstroke, seasickness, thirst, and lack of hygiene are described in detail. To overcome their grief, the refugees sing about their homeland, Haiti. The pain of leaving the homeland is depicted in the man's text to his lover:

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When we sing, *Beloved Haiti, there is no place like you. I had to leave you before I could understand you*, some of the women start crying. At times, I just want to stop in the middle of the song and cry myself. To hide my tears, I pretend like I am getting another attack of nausea, from the sea smell.... If I was a girl, maybe I would have been at home and not out politicking and getting myself into something like this.... (9)

The man's texts are written in a leisurely and thoughtful manner. An old man requests the male narrator to write his name in the book, in which he records the events around him. The man's name is Justin Moise Andre Nozius Joseph Frank Osnac Maximilien. The grandeur of his name will go unnoticed if not recorded. This expresses the need to record the stories of those who are officially denied a voice. As the boat begins to crack letting the water in, the occupants try and seal with tar. Despite their efforts, the boat starts to sink and the narrator throws the diary overboard and awaits his fate.

Female Narrator's Diary

The female narrator, in her diary entry, describes the killings in Haiti: ".... a group of young students got shot in front of fort dimanche prison today. they were demonstrating for radio six. that is what they are calling you all. the radio six " (7). The other five of the boy's colleagues at the radio station were murdered. The girl has witnessed the fate of one of the families of 'radio six', as she lived next to them:

....our neighbour madan roger came home with her son's head and not much else....by the time we saw her, she had been carrying the head all over port-au-prince. just to show what's been done to her son. the macoutes by the house were laughing at her. they asked her if that was her dinner.... they are always watching you, like vultures. at night i can't sleep. i count the bullets in the dark. (7-8)

The girl's words exhibit the insecurity in the Haitian climate and the anxiety of the civilians. Unlike the boy's text, her letters are in a hurried and distracted manner and the way it is written in lower case exhibits the uncertainty of life under the coup.

The details of Madan Roger's assassination by the *macoutes* are quite terrifying. Even after killing her son, one of the Youth Federation members, they have come again for her, suspecting her involvement in the group:

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> ....they started to pound at her. you can hear it. you can hear the guns coming down on her head. it sounds like they are cracking all the bones in her body.... you can hear madan roger screaming. they are beating her, pounding on her until you don't hear anything else. manman tells papa, you cannot let them kill somebody just because you are afraid. papa says, oh yes, you *can* let them kill somebody because you are afraid. they are law. it is their right. we are just good citizens following the law of the land. it has happened before all over this country and tonight it will happen again and there is nothing we can do.(17)

The inability of the civilians to raise their voice against the atrocities of the *macoutes* is depicted in the above conversation between the girl's parents.

Symbol

Black butterflies in the story symbolize death. When the black butterflies surround the girl, she guesses the fate of her lover.

Pain and Suffering

The story "Children of the Sea" depicts the sufferings of Haitians, who come from different backgrounds in a unique way. Though they have encountered different experiences, the pain they suffer unites them:

> "Children of the Sea" does not retreat from the full horror of life under the coup regime, and the story leaves us with the wrenching knowledge that those on the raft likely will drown, or be intercepted by the U.S. Coast Guard, only to be returned to Haiti or incarcerated in Guantanamo; that the girl and her family will have to struggle to rebuild a life far from their original home; and that many more Madan Rogers will feel the full force of soldiers' attacks. And yet, even here, points of light emerge in moments of hope, tenderness and connection. (Scott 85)

Love and Hope

The words 'behind the mountains are more mountains' echoed by both the narrators not only suggest the enormity of loss and struggle they have confronted in their lives but also express the love shared by them in the face of unfathomable loss. Their love for each other helps them to get through

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their period of struggle. Amidst the violence, Danticat pictures love to be an indispensable human experience. The girls love for the young man and her love for her father when she comes to know that he has sacrificed everything to save her from the *macoutes*, can be cited as examples, ".... Above all, a moment of love, of fully shared human emotion at its most intense, something that no violence can deny" (Nesbit 78).

The despair of Celianne in "Children of the Sea" as she throws herself into the ocean is felt by the young man when he becomes ready to embrace death. Yet, he hopes that life after death will be heavenly as opposed to the life on earth which is full of violence and bloodshed:

> I must throw the book now. It goes down to them, Celianne and her daughter and all those children of the sea who might claim me.
>
> I go to them now as though it was always meant to be, as though the very day that my mother birthed me, she had chosen me to live life eternal, among the children of the deep blue sea, those who have escaped the chains of slavery to form a world beneath the heavens and the blood-drenched earth where you live.(27)

The refugees who lost their lives in the sea are termed to be 'children of the sea' and they are supposed to be free and lucky than those who stay back and suffer. Though the narrator knows that he is going to die young, he anticipates his death as it will help him to become free from the clutches of slavery which his country has bestowed upon him.

Danticat in "Children of the Sea" voices the injustice targeted at her people. She presents love and hope as the counterpoints to gory descriptions of suffering and inhumanity. Her works can be categorised under the genre of testimony as the stories are narrated by the marginalised who recount their personal experiences of social injustice.

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Problem of Acculturation in Chitra Banerjeee Divakaruni's
Mrs. Dutta Writes a Letter

Mrs. G. Rajeswari
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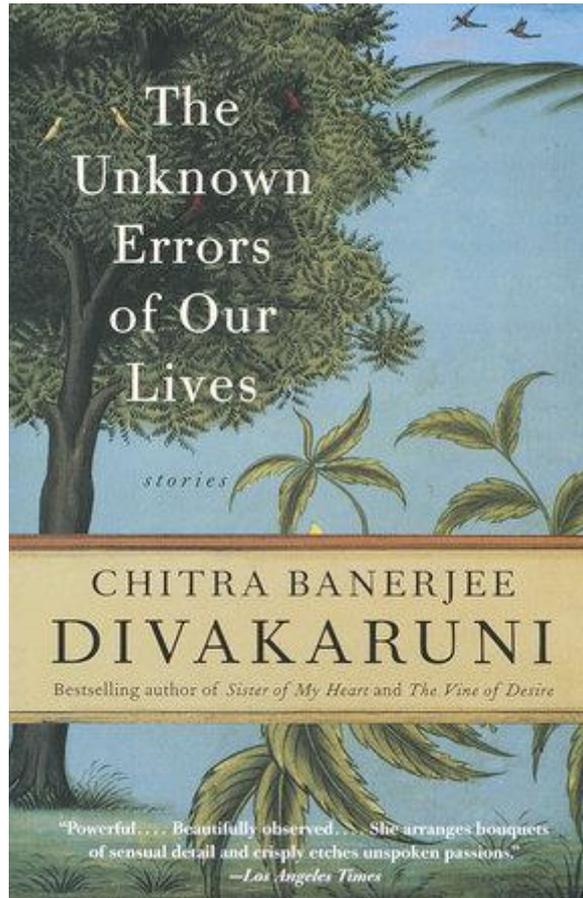
Chitra Banerjee Divakaruni

Chitra Banerjee Divakaruni belongs to the young Indian group of writers that appeared on the literary panaroma of Indian diasporic writing. She is a distinct and well established South Asian writer with a post-colonial diasporic identity after Salman Rushidie. She has been accepted as an Asian American writer as she has spent more time outside India than in it. Living with a hybrid identity and writing partially autobiographical works, she has focused on the issues of immigrants especially Indian immigrants to America which the other diasporic writers have not dealt with in detail in their works. Her venture into serious poetry writing began after her grandfather's death in her ancestral village in

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India. She told Roxanne Farmanfarmaian in *Publishers Weekly*, "Poetry was closest to my psyche. Poetry focuses on the moment, on the image, and relies on image to express meaning. That was very important to me, that kind of crystallization, that kind of intensity in a small space". She is an insatiable writer and her works have been published in leading literary magazines the Atlantic Monthly and The New Yorker. Her works have been translated into many European languages like Dutch, Hebrew, Portuguese, Danish and German. And her literary works include novels, short story collections and poems.

Focus of This Paper

The paper titled "Cross-cultural Conflicts in Mrs. Dutta Writes a Letter" by Chitra Banerjeee Divakaruni attempts to explore cross-cultural conflicts of the Indian immigrants' dependents especially their parents in America. Many articles are available on the works of Chitra Banerjeee Divakaruni and most of them probe into Diasporic issues like alienation, identity crisis, rootlessness, and so on. But very little is said about the clash between Indian and American cultures that the Indian immigrants face in America. It is one of the prominent motifs of Divakaruni's writings. The purpose of this paper is to study the short story *Mrs. Dutta Writes a Letter* to establish the fact that cultural conflict is one of the most pre dominant themes of Diasporic literature and that it has yet not been fully explored with regard to Divakaruni's works. By culture we mean the patterns of thought and behaviour of people. Culture includes values, beliefs, rules of conduct, and patterns of social, political and economic organization. These are passed on from one generation to the next by formal as well as informal processes. Culture consists of the ways in which we think and act as members of a society.

Cross-cultural Conflict

Cross-cultural conflict is defined as the clash between two cultures. Culture is the main identity of human life. With the advent of science and technology the world has shrunk to become a global village resulting in a lot of migration. Though there are many reasons for people to migrate from their homeland, material prosperity is considered to be the foremost. To attain this one has to make a lot of compromises nay sacrifices. Yet material comfort alone does not decide a person's happiness. As long as one is gifted to live in their home land one may not value or follow his culture. But the moment he keeps his feet on a foreign soil he wakes up to the greatness of his culture and he deems himself to be the ambassador of his country and culture and does every possible thing to protect and preserve his culture in the alien land and this results in a clash- clash between home culture and host culture. These immigrants are neither able to follow their home culture in the host land nor the host culture and as a

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result their identity is shattered. Those who are able to make up and compromise with this get on well with the Western ways. This happens in rare cases. Hence this is a common phenomenon found in the lives of all immigrants. The nostalgia one feels for his country's culture and tradition does not allow him to accept the culture of the host land. This conflict is the main thing in the first generation immigrants. This is brilliantly portrayed in the works of the Diaspora writers. The same issue forms the core of Chitra Banerjeee Divakaruni's short story *Mrs. Dutta Writes a Letter* and this paper tries to trace this aspect of the disaporic issue in this short story.

Diasporic Issues

The diasporic issues presented in the works of Indian Diaspora writers are the outcome of either their own personal experiences or that of their friends' or acquaintances'. These stories are the tales of their own lives. Hence they have a lot of autobiographical bearings. The narrative of Chitra Banerjeee Divakaruni is no exception to it. As an Indian migrant she has experienced all that that an immigrant from the east has to face with in the west. All these personal experiences of the author are transformed into artistic presentations in her mind which like a catalyst moulds them into excellent literary productions.

Mrs. Dutta Writes a Letter

The first story taken for discussion is *Mrs. Dutta Writes a Letter* taken from the collection of short stories titled *The Unknown Errors of Our Lives* deftly deals with the problem of acculturation in which a widow discovers that her old-fashioned ways are an embarrassment to her daughter -in -law. About this collection of short stories Somdatta Mandal says:

> The female protagonists of eight of the nine stories in Divakaruni's sensuously evocative collection The Unknown Errors of Our Lives (22001) are caught between the beliefs and traditions of their Indian heritage and those of their, or their children's, new homeland, the United States. ..The diverse range of the stories of this volume is noteworthy. Most of them depict life in East and West perceptively.

Mrs. Gupta

The protagonist of the story is old Mrs. Gupta. She lives in one of the posh areas of Calcutta's suburban. Her son Sagar lives in America with his wife Shyamoli and children. Mrs. Gupta carefully resists her son's entreaties to come to America and live them. But a sudden illness makes her decide to go to America to live with her son's family. Her relatives appreciated her saying "Everyone knows

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a wife's place is with her husband, and a widow's with her son." Before she leaves, she decides to sell her house. She disposes of all house hold things to relatives and friends. But when it comes to selling her flat, she is advised against it by her close friend Roma because Mrs. Dutta might need it in case she wants to come back to India. At this Mrs. Dutta is hurt and tells her friend, ". . . you think I'm such an old witch that my Sagar and myShyamoli will be unable to live with me?" (UEL-20).

Mrs. Dutta managed to sell her house and goes to America. This is the main background against which the issue of cultural conflict is raised. Mrs. Dutta is an early riser. The habit of getting up early in the morning was taught by her mother- in – law when Mrs Dutta was a bride of just seventeen. She finds it difficult to break her mother- in-law's words that good wife wakes before the rest of the household. She fondly remembers the days when she came as a young bridegroom to Sagar's father's family:

> How hard it was then to pull her unwilling body away from her husband's sleep-warm clasp, Sagar's father whom she had just learned to love. To stumble to the kitchen that smelled of stale garam masala and light the coal unoon so she could make morning tea for them all- her parents-in-law, her husband, his two younger brothers, the widow aunt who lived with them. (UEL-2)

Habits Die Hardly!

Habits die hardly. Whether it is Calcutta's suburban or America's Sunnyvale Mrs Dutta is not able to rest in her bed beyond 5:00 A.M... But here in her son's Sunnyvale apartment, it is considered to be a big disturbance. Her daughter-in law is working woman. After a day of hard work she comes home only in the night and she needs to sleep sufficiently to take up the next day's assignment. Mrs. Dutta's waking up in the morning and bathing and washing- this hullabaloo will disturb the sleeping Shyamoli. So her son tells her not to get up get up early, "Mother, please, doesn't get up so early in the morning. All that noise in the bathroom, it wakes up, and Molli has such a long day at work…" (UEL-3) Unable to perform her morning routine Mrs. Dutta lies in her bed chanting the 108 holy names of Lord Narayana until the sound of the stirring household reaches her ears.

The East and the West

The East and the West are in clash here. If we substitute the term east with expressions like old, traditional or culture and West with modern, young, then the clash here is between tradition and modernity, old and new, home land and host land. Both the East and the West have different attitudes

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towards even simple things like this. Washing clothes has been a problem for Mrs. Dutta ever since she arrived in California. When she asked her son Sagar to put up a clothesline for her in the backyard, she was told that such things could not be done in a nice neighborhood like theirs and she was asked to put her dirty clothes in the hamper which Shyamoli had put in her room. Shyamoli even told that she would wash her clothes along with everyone else's. But Mrs. Dutta knew that she should not store unclean clothes in the same room where she kept the pictures of her gods. She believed that it brought bad luck.

What embarrassed Mrs. Dutta more was when Shyamoli brought the laundry into the family room to fold. She could not bear the sight of her daughter-in-law taking out her panties and lay them next to a stack of Sagar's briefs. When Shyamoli pulled out Mrs. Dutta's own crumpled, baggy bras from the clothes heap, she felt so ashamed that she wished the ground would open up and swallow her like the Sita of Mythology. On another occasion when her daughter-in-law asked her son to dry the clothes, Mrs. Dutta could not keep quite. She rushed forward and said, "No no no, clothes and all is no work for the man of the house. I'll do it." The thought of her son's hands searching though the basket and lifting up his wife's and her own- underclothes filled her with horror. But her Americanized daughter-in-law protested saying:

"Mother! This is why Indian men are so useless around the house. Here in America we don't believe in men's work and women's work. Don't I work outside all day, just like Sagar? How'll I manage if he doesn't help me at home?"

"I'll help you instead," Mrs. Dutta ventured.

"You donn't understand, do you, Mother?" Shyamoli said with a shaky smile. Then she went into the study. (UEL- 15)

Mrs. Dutta received her first shock as soon as she arrived in Sagar's home. She wanted to go over and meet her next-door neighbor and take them some of her special rose-water rasogollahs as she had often done with Mrs. Basu, in Calcutta. But Shyamoli said that she shouldn't. Such things were not the custom in California, she explained earnestly. One shouldn't drop in on people without calling ahead. There everyone was busy; they didn't sit around chatting, drinking endless cups of sugar tea. Why, they might even say something unpleasant to her. Because Americans don't like neighbours to invade their privacy. This shocked her to a great extent. But still she thought that people are people, whether in India or America which Shyamoli would know when she was as old as Mrs. Dutta.

Annoying American Life Style!

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American life style is quite annoying to Mrs. Dutta. One day she goes to the backyard to collect her saree which she has dried up over the fence. It was a sunny day. But she could not see any one outside. She says that one might stare out the window for hours and not see one living soul. Her mind immediately starts comparing the place with her Calcutta:

No vegetable vendors with wicker baskets balanced on their heads, no knife-sharpeners calling scissors-*knives-choppers, scissors-knives-choppers* to bring the children running. No dehati women with tattoos on their arms to sell you cookware in exchange froo you old silk saris. Why, even the animals that frequented Ghoshpara Lane had personality. Stray dogs that knew to line up outside the kitchen door just when leftovers were likely to be thrown out, the goat who maneuvered its head through the garden grille hoping to gent at her dahlias, cows who planted themselves majestically in the center of the road ignoring honking drivers. And right across the street was Mrs. Basu's two-story house, which Mrs. Dutta knew as well as her own. How many times had she walked up the stairs to that airy room painted sea-green and filled with plants where her friend would be waiting for her.

What took you so long today, Pramela? Your tea is cold already.

Wait till you hear what happened, Roma. Then you won't scold me for being late... *(UEL-20)*

No Nostalgia Anymore!

Yet she thinks that she should not indulge in nostalgia any more but accept her American life as it is. Because she knows that 'every single relative would give an arm and a leg to be in your place'. As she gathers up the petticoats and blouses, she looked in the next yard. There are two wooden chairs under a tree. She wonders, "What is the point of having such a big yard if no one is going to sit in it?" Immediately Calcutta pushes itself into her mind, Calcutta with its narrow, blackened flats where families of six and eight and ten squeeze themselves into two tiny rooms and her heart fills with a sense of loss which she knows to be illogical. She feels that in America all the rules are upside down. . Her mind feels muddy, like a pond in which too many water buffaloes have been wading**.**

One day when she was about to turn away, out of the corner of her eye Mrs. Dutta notices a movement. At one of the windows a woman is standing. She is smoking a cigarette elegantly from her fingers. Mrs Dutta is so happy to see another human being in the middle of her solitary day that she forgets how much she disapproves of smoking, especially in women. She lifts her hand in the

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gesture she has seen her grandchildren use to wave an eager hello. But the woman stared back at Mrs. Dutta. She does not wave back or smile. Perhaps she is not well? Mrs Dutta feels sorry for her, alone in her illness in a silent house with only cigarettes for solace, and she wishes the etiquette of America had not prevented her from walking over with a word of cheer and a bowl of her fresh-cooked alu dum.

Showing Affection in the Public

Displaying marital affection in front of others is very much unknown in Indian soil. But that is something quite common with the Americans and also the American Indians. Once when Shyamoli returns home restless and makes fuss, Sagar kisses her and asks her whether she had a bad day at work. This embarrasses Mrs. Gupta and when Shyamoli breaks, Mrs. Dutta writes in her imaginary letter which is addressed to her friend Roma:

> Women need to be strong, not react to every little thing like this. You and I, Roma, we had far worse too cry about, but we shed our tears invisibly. We were good wives and daughters-in – law, good mothers. Dutiful, uncomplaining. Never putting ourselves first. (UEL-27)

Remembering Mother-in-law

She also recollects how she had been scolded by her mother-in-law for scorching a special kheer dessert and how her mother-in-law made her cry by not sending her to the cinema with Mrs. Basu. But she did not show all these things to her husband. She wept the entire afternoon but before her husband came home she washed her face carefully with cold water and applied kajal to her eyes so he wouldn't know.

There are many more things that make her feel her culture to be much superior to that of the American's - like children sleeping in a separate room, children referring to elders in disrespectful ways, the amount of TV they watch, their talking back and also saving half-drunk milk glasses in the refrigerator with the rest of the food, using stale bottled curry powder for cooking etc. Though for a modern Indian this may seem absurd

To Conclude

To conclude it can be said that the old woman who is immersed in the hoary Indian culture, American life to be intolerable, contradictory, and unacceptable and totally in conflict with her own Indian culture. Finally she learns that she could even bear the separation of her son and his family but not survive without her culture which is the very backbone of her being. This cultural clash could be seen in three different levels. The first generation immigrants who willingly opted for migration for

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their material prosperity try to accept it as the bitter part of the fruit of their ambition. The children of the first generation immigrants are forced to follow their home culture by their parents but they want to follow the culture in which they are born and brought up. As a result there is disillusionment in them. The dependents' case is totally different. It is the same as that of Mrs. Dutta. Generation to pass before one accepts the host culture as theirs. If we follow the words of Kanian Poongundranaar, an ancient Tamil poet, "Every *town our* home town, every man a kinsman" there would be no trouble

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Portrayal of Gandhi in *The Gandhi Quartet* by Chaman Nahal

Rasak Annayat
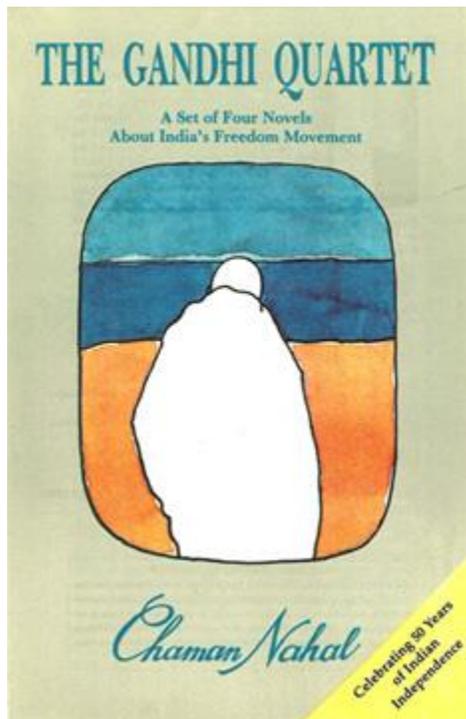
Abstract

Chaman Nahal's sequel of four novels: 'The Crown and the Loincloth', 'The Salt of Life', 'The Triumph of the Tricolour' and 'Azadi' is based on the life and work of Mahatma Gandhi. It is known as Gandhi Quartlet. It is a landmark in the annals of Indian English fiction. In *The Gandhi Quartet*, Chaman Nahal has portrayed the character of Gandhi not as an apostle, a god or as a superhuman being, who is always sure of his aims, purposes and opinion, but an ordinary common human being, full of doubts and uncertainties, which were so deeply and abidingly impacted by the forces around. He was not sure how people would react to his political style, yet he was ready to experiment. Chaman Nahal succeeded wonderfully in achieving two objectives: first, he succeeded in portraying Mahatma Gandhi and all that he

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lived and stood for and finally died for, including the inevitability of his role in the nation's freedom movement, as a major character, not the protagonist; second, Chaman Nahal succeeded in portraying Gandhi's relationship to the Indian masses and his deep and abiding impact on their lives, and the reactions and responses of his admirers, followers, associates, critics and adversaries.

Key words: *The Gandhi Quartet*, life and style of Gandhi, independence struggle, impact of Gandhi
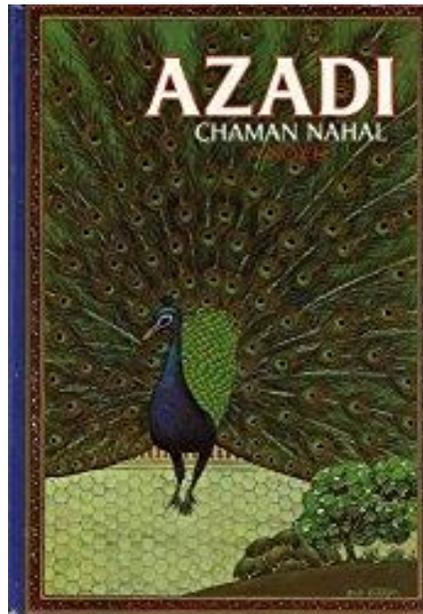
Introduction

Chaman Nahal, a contemporary novelist in Indian Writing in English has taken up the themes of Indian freedom movement as a major core of his fiction. His *The Gandhi Quartet* deals with incidents of the freedom struggle almost exhaustively. Thematically the four novels may be classified as follows, though the chronological order of publication is not followed. The first novel *The Crown and the Loincloth* deals with the Non-Cooperation Movement during the years between 1920 and 22. This is followed by the second novel *The Salt of Life* dealing with the incidents from the Civil Disobedience Movement to India's involvement in the Second World War during 1920s and 30s and the third novel *The Triumph of the Tricolour* deals with the incidents from the Quit India Movement to the Cabinet Mission which visited India during the period between 1942 and

46 and the fourth novel *Azadi* mainly deals with the riots that resulted from partition during the period between June 3rd 1947 and January 30, 1948 (Chaman Nahal, 1990).

The Gandhi Quartet - Gandhi as a Colossus Figure

Chaman Nahal's sequel of four novels: 'The Crown and the Loincloth', 'The Salt of Life', 'The Triumph of the Tricolour' and 'Azadi' is based on the life and work of Mahatma Gandhi. It is known as ***The Gandhi Quartet***. It is a landmark in the annals of Indian English fiction. The novelist presents Gandhi as a colossus figure who shaped the course of history of his age. These novels present the stupendous drama of the Indian Freedom Struggle under Gandhian leadership in all its aspects. The portrayal of the formative period of the Indian history has been provided authentic support of social situations through a variety of characters through these novels. 'The Crown and the Loincloth' is the first volume of the Quartlet series. It presents the historical events of Indian freedom struggle from 1915 to 1922, keeping Gandhi at the centre. The novelist portrays Gandhi as a symbol of moral and spiritual strength overcoming physical odds. The plot of the novel moves around two planes – The portrayal of Gandhi with humanizing touch and the impact of Gandhian ideology to usher the socio-political and cultural regeneration of India.

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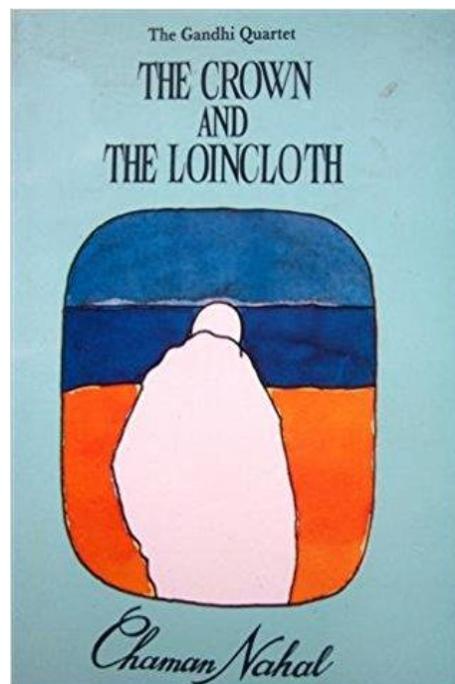
Gandhi in South Africa

The novel begins with Gandhi's arrival from South Africa. Using the flashback techniques, the major events associated with Gandhi's social & political activities in South Africa are presented in a style that keeps the attention of the reader. They provide the readers the chronological growth of Gandhi as a spiritual & ideal political leader. The novelist highlights Gandhi's views & attitudes through various experiments like – his vows not to use salt, not to drink milk, tea and the observance of celibacy etc.

The Triumph

The third novel in the 'Quartet', *The Triumph of the Tricolour* was published in 1993 after the remaining novels in the Quarter were published already. The novel covers the gap between The Salt of Life and Azadi. *The Triumph of the Tricolour* deals with the incidents beginning from the 'Quit India Movement' to the Cabinet Mission's visit to India during the freedom struggle. Unlike the first two novels, the major part of *The Triumph of the Tricolour* deals with the revolutionary activities in the freedom struggle.

Use of Biographical Mode

The details of the activities of Gandhi from his arrival from South Africa to the Congress session in Amritsar are presented in a biographical mode. Gandhi's extensive travel in the country getting acquainted with the masses and their situations, his personal experience of poverty in states like Bihar (sharing clothes to go out) and Andhra, snubbing of Maharajas for their ostentations display of extravaganza in the inaugural function of the BHU, have been mentioned. However, Gandhi seethed with indignation after the Jallianwala Bagh Massacre. It "… had killed Gandhi's faith in Englishmen" (137). There were protests throughout India over what had happened in the Punjab and a new system of fighting with them was evolved. The weapons like Non-cooperation & Satyagraha were found.

Prudent Merging of Historical and Fictional Elements

Thus, we find that Nahal in this novel has handled both historical and fictional elements with delicacy and prudence. He is successful in projecting Gandhi and the Indian freedom struggle

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within the framework of a fiction. And the novelist in its setting needs to add some imaginative qualities even in historical characters in order to accommodate them in the organic growth of the work. As a novelist he is not supposed to keep a mere record of history, but he needs to create and to reveal the hidden life at its source. In his portrayal of Gandhi and other historical characters, Nahal has used various techniques like focusing on the personal details, touching the humanistic side, making them interact with the fictional characters etc. He has added imaginative elements in them maintaining the historical accuracy. The fictional characters like Shanti Nath, Sunil, Sukhbir, Shyama, Rehana etc. have been portrayed meticoulously to fit in the texture of the historical part of the novel. Thus, we can say that Chaman Nahal's *The Crown and the Loincloth* is a fine fictional product of the Post-Independence Indian writing in English.

An Extra Ordinary Leader, An Ordinary Common Human Being

In *The Gandhi Quartet*, Chaman Nahal has portrayed the character of Gandhi not as an apostle, a god or as a superhuman being, who is always sure of his aims, purposes and opinion, but s an ordinary common human being, full of doubts and uncertainties, which were so deeply and abidingly impacted by the forces around. He was not sure how people would react to his political style, yet he was ready to experiment. Shyamala Narayan very rightly points out: "For the first time in Indian fiction, Gandhi is presented as a frail human being, troubled by doubts; he wonders whether people are ready to accept his methods, whether what he did is right." (Shyamala S. Narayan, Rev of *The Salt of Life*, *Indian Book Chronicle*, Vol. 17 No. 4, p. 405)

Conclusion

Thus, we can say that in this *Quartet*, Chaman Nahal succeeded wonderfully in achieving two objectives: first, he succeeded in portraying Mahatma Gandhi and all that he lived and stood for and finally died for, including the inevitability of his role in the nation's freedom movement, as a major character, not the protagonist; second, Chaman Nahal succeeded in portraying Gandhi's relationship to the Indian masses and his deep and abiding impact on their lives, and the reactions and responses of his admirers, followers, associates, critics and adversaries.

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Depiction of Tribal Culture in English Movies: A Critical Analysis

Ravindra Gomaji Vaidya, M.A.

The Emerald Forest

Abstract

The present paper explores the nuances of the depiction of tribal culture in the new age medium the movies. Tribe and tribal culture sporadically gets represented in the medium of expressions controlled by capitalist and aristocratic elites. It is true in case of both traditional print

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medium as well as the new technologically advanced medium like movie. The pertinent question in this regard would be: when it gets represented, is it really unbiased? Does the medium perpetuate the discrimination based on race, religion, skin color and many other factors that have been prevalent in discriminating and dividing the world into binaries such as: white-black, west-east, occident-orient, man-woman, and so on? Do these movies fall for stereotypes or bring forth the real picture of tribal life and culture to the audiences? The paper while seeking answer to these questions focuses on how the first cinema movies (dominant Hollywood productions) perpetuate colonial ideology of degrading the subjects to relegate them to the secondary positions.

Key words: tribal culture, English movies, representation, binary, medium, first cinema, capitalist, aristocratic.

Introduction

In the digital age, movie as a medium has evolved to be the most popular as well as effective medium of mass communication. Traditional print media, viz. newspaper, journals, articles, and above all literary expressions have, so far, been the mirrors of the society. Yet the print medium could not become the universal medium in the sense that these forms of expression were the sources of information as well as entertainment for the literate population. The knowledge and perspectives of life imbibed within them had limited impact. In fact, these media have been restricted to the elite classes of the society. And, therefore, only the issues and perspectives comfortable to the elites, (of course there are exceptions) had accommodated the pages of these expressions. Even the seemingly revolutionary literary pieces have hidden agendas to protect the interests of the dominant classes. Movie, on the other hand, being a blend of technology and art soon became the most popular, universal and the first industrialized art form. It is viewed as the medium with utopian possibilities of social change. The movie as a text caters to the needs of both the literate and the illiterate alike.

However, the technological innovations from Thomas Edison's **Kinetoscope** to present-day high resolution digital cameras, studio system, animation, with inherent industrialization and excessive commercialization, seems problematic. Particularly, it raises the question of fidelity to

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the sources, i.e., socio-economic and cultural forces it depicts. This is particularly true of the tribal people and their culture who till today have been living in the forest leading technologically simple life. The pertinent question in this regard would be: when their life gets represented, is it really unbiased? Does the medium perpetuate the discrimination based on race, religion, skin color and many other factors that have been prevalent in discriminating and dividing the world into binaries such as: white- black, west- east, occident-orient, and so on? Do these movies fall for stereotypes or bring forth the real picture of tribal life and culture to the audiences?

The paper attempts to seek answer to the above questions by analyzing The Emerald Forest (1985), At Play in the Field of the Lord (1991) and Avatar (2009) directed respectively by John Boorman, Hector Babenco and James Cameroon. Being the Hollywood production, these are First cinema movies or dominant movies that undertake to depict tribal culture particularly of Invisible and Fierce People (the Amazonian tribes) Niaurna tribe and Na'vi the inhabitants of Pandora the planet. Merely calling these movies as dominant Hollywood production would not justify their inclusion in the first cinema category. Therefore, it is necessary to understand theoretical background that divides cinema into the numerical categories: the first, second and third.

First Cinema Concept and Definition

It is quite difficult to situate a movie clearly within the paradigm of categories such as the first, second or third cinema. A single movie may be explored in the paradigm of any one of the categories. However, based on certain thematic and stylistic conventions Fernando Solanas and Octavia Getinao in their jointly written manifesto of third cinema entitled Towards a Third Cinema (1969) devised these categories. The big budget movies produced within Hollywood, realistic movies aiming to achieve particular artistic effects and movies devoted to the political activism that stimulate the resistance movement within third world countries are termed as the first, second and third cinema respectively. The first two categories are defined in relation to the third as:

> "First cinema is the dominant Hollywood product, a spectacle aimed at a digesting object. The world experience and historic process are enclosed within the frame of a painting, the same stage of a theater, and the movie screen; man is viewed as a consumer of ideology, not as the creator of ideology" (Solanas and Getino, pp. 51)

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The first cinema is the product of industrialized production system of Hollywood. The emergence of Hollywood in 1910 signaled cinema's industrialization. The Hollywood productions with its vast factory-like studios and integration of the aspects of bushiness colonized the world market of cinema from production to distribution and exhibition. Hollywood cinema industry primarily propagated the colonial ideology of exploiting others. In short, the first cinema is an imperialist cinema of imperialist nations. Even temporally, the emergence of cinema and colonial conquest of the European powers in much of Asia, Africa and Latin America were parallel activities.

The stylistic devices, the cinematic conventions and socio-political commitment associated with categories the first, the second and the third cinema are analogous to Frantz Fanon's three phase model of anti-colonial struggle expressed in 'The Wretched of the Earth' (1963). Fanonian model tracks the colonial subjects' attitude towards the colonizer's political and ideological conquest of native land and culture. Cinema in this process has served as one of the intellectual asset to perpetuate colonial supremacy. The analysis of The Emerald Forest (EF hereafter), At Play in the Field of the Lord (APFL hereafter), and Avatar would reveal how the colonial supremacy is maintained through the employment of various cinematic devices. Later in the second half of the twenty-first century the colonized nations also used the same medium to counter the colonial influence. This cinema of resistance is popularly known as third cinema. Second cinema was in existence since the beginning, however, was detached from the political activism. The second cinema or art cinema prefers to take cinema on new artistic levels against the extreme professionalism and marketability of Hollywood.

Frantz Fanon's Three Phase Model of Anti-Colonial Struggle and Cinema

Frantz Fanon in his book 'The Wretched of the Earth' (1963) commented on how the colonized natives perceive and react to the colonial experience in his three-phase model of anti-colonial struggle.

First Phase

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According to Fanon the first phase is that of political assimilation, particularly for the native artists and intellectuals. The artists bring out more stereotyped representation of the native people and their culture. While differentiating between native and foreign culture, these artists take liberty to put the colonizers' culture over the native one. Though the common masses remain intact to their tradition and culture, the bourgeois of the colonized nations wish to be like the colonizers, in a way they want to put 'white mask on black skin'. The first cinema in the same way takes for granted the rights of representing natives so as to keep them passive and inferior.

The native tribes represented in EF, APFL, and Avatar are mostly passive observers and mute sufferers. John Boorman in EF presents tribes engaged in internal conflict. Two tribal groups: the invisible people and fierce people are constantly in warring situation. The white colonizers employ the colonial policy of 'divide and rule' to destroy the nature and peaceful living in the company of nature by taming the fierce people with liquor and guns and use them to fight against the invisible people who protect the nature, for they simply believe that the trees are like their ancestors sacred and adorable. Only after the involvement of modern humanitarian heroes, under whose leadership, they learn to resist and fight for their rights. As in APFL and Avatar the external agents who happen to be the protagonists of the movies, Mr. Lewis Moon and Jake Sully respectively leads the Niurana the Amazonian tribe and Na'vi clan to open war against the colonizers, who wish to transform tribal people culturally so the natural resources of the land they inhabit can be explored.

Second Phase

The second phase is that of identification. The realization that the assimilation and adaptation of the ways of colonizers has brought a halt to the national culture in every field and the renovation of the native culture would generate national consciousness on general level and self-consciousness among the tribal people. In this phase natives strive hard to prove that the native culture is greater and comfortable than that of the colonizers. Adherence to the national culture is the feature of this phase. In the words of Frantz Fanon

> "The persistence in following the forms of culture condemned to extinction is a demonstration of nationality" (Fanon, Frantz, pp. 237).

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The native artists and intellectuals in this phase seek identity within the national culture by 'reclaiming the past'. In the first cinema movies EF, APFL and Avatar the tribal self-consciousness however, is not the product of tribal self-awareness rather the external agents or the members of the civilization or in this context the colonizers: Tommy, Lewis Moon and Jake Sully respectively who adopt the tribal ways of living generate among tribal people the sense of being and advocated the cause of native culture. The resistance-struggle the movies depict, therefore, is not the insider's attitude but the product of outsider's empathy for organic goodness, innate spirit and spontaneity and environmental and cultural concerns. It clearly implies that the natives are passive, disorganized and incapable of executing the organized revolt. Therefore, they need to be protected and talked about. Gayatri Chakravarti Spivak's question in her article 'Can the Subaltern Speak or Someone else should Speak for them?' Becomes pertinent in this context. As long as someone else is speaking for the subalterns, they will not get the proper expression. That is what these first cinema movies are doing.

Third Phase

Third phase signify the revolution and political activism. The awakened national or self-consciousness results in both the political and artistic spheres. This revolt on broader level is visible in art, culture, oral lore, crafts and designs and active struggle. Among tribal people the belief in their age-old mythology is the source of assistance. Tommy, for example, after rescuing the women form brothel in a stormy night articulates a myth that every stream has a snake like spirit and the river where these stream meets becomes powerful anaconda that can destroy any obstacle in the way. While rescuing the women from brothel he takes help of his biological father who have constructed the dam in the river and lives in the newly established city adjacent to the dam. From the very site of the dam tommy was kidnapped by the tribal people ten years before and raised as one among them. The construction of dam symbolizes the modern encroachment in the lives of tribal people, the destruction of natural flow of life and consequent threat to the native land, people and their culture. This belief, however, turns out to be true in the movie. But, in reality, what is expected from a leader of tribe is to initiate a revolt to destroy the dam construction. Thus, the

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revolutionary impulses presented in the movies proves to be superficial and ineffective. This again implies the exoticness of tribal people, their culture and beliefs.

The Colonial Ideology in the Movies: *The Emerald Forest, At Play in the Field of the Lord* **and** *Avatar*

The colonization has never been solely a military expedition, rather involves ideology as a controlling agency to colonize the minds of the 'exotic others'. All European imperialist powers successfully employed ideology in colonial expansion. They made natives believe that the native people, culture and ideology are inferior to those of colonizers. According to Marx, ideology functions as the superstructure of a civilization: the conventions and culture that make up the dominant ideas of a society. The ruling ideas are always those of ruling class. The colonization of mind and through it the cultivation of belief in self-inferiority among the natives established European hegemony. It is true of different superstructures within the colonial powers, viz., literature, culture, technology, language and audio-visual medium like movie. Though the narratives of the movies record the political activism and consequent battles against the colonizers, cinematic techniques and thematic motifs are employed so as to ultimately degrade the colonial subjects.

About the Movies

The movie *EF* is about a father's search for his son who has been abducted by a tribe ten years ago. Bill Markham the Engineer appointed to construct a dam on a river in Amazonian forest of Brazil found out that his son is being abducted by a mysterious tribe. He undertakes a search for his son Tommy, but all go in vain. Finally, after ten years while on one of his search expedition he finds his son, completely indigenized and on way to become the leader of that tribe. Tommy refuses to go back to the civilized world of his biological father, instead he happily marries a tribal girl and after the death of the leader of the tribe 'Wanadi' who raised him as his son, he becomes the leader. In the course of the movie we happen to see the manifestations of tribal culture, viz., the hunting expedition, tribal internal conflict, initiation ceremony, marriage ceremony, totemic rituals as well as adverse effects of the modern encroachment on their lives. The rival tribe, sort of cannibals, kills a journalist Werner accompanying Markham to cover the story of his search for

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son. He meets the civilized brothel owners, who provide the tribal people liquor and gun to bring tribal girls to the brothel. The fierce people attack the village of invisible people and capture their women. Bill Markham helps his son Tommy to recue women form brothel. Finding that the dam constructed has become a threat to the forest and tribal world of his son, Bill Markham reassesses his loyalties and belief to the progress and decides to explode the dam. But before he could, the nature itself breaks it making the flow natural.

APFL concerns the Christian Missions attempt to pacify the tribal and change their religious faith. The mission post in a river base in Amazonian forest strives hard to convert tribal people to Christianity. The couple Lesile and Andy Huben are in charge of the mission. There arrives Martin and Hazel Quarrier. Martin is very honest and enthusiastic to preach the word of Lord to the tribal to bring about change in their lives. Lesile Huben's intention, however, is to pacify them and capture their land, as he cuts a deal with local inspector to make the Niaruna tribal people leave their habitat. The local inspector appoints Mr. Lewis Moon and his friend to do the job. Moon is the American pilot who in emergency had to land the aircraft at missionary outpost. Moon however, identifies with the tribal people and parachutes near the tribal village to become one among them. Moon knowing the intentions of the mission, stimulates tribal revolt. At the same time he becomes a cause for the complete destruction of the tribe. Lewis Moon in his tribal avatar sees Andy Huben swimming nude in the river and exchanges kiss with her. The flu he catches from her makes the whole tribe seriously ill resulting in its complete destruction. Even, Martin Quarrier, who realizes the futility of mission tries to help the tribal people but is killed by the tribal servant to Lesile Huben. Lewis Moon survives the goose men's attack, deep drowned in regret.

Avatar is a science fiction movie by James Cameroon. It depicts the invasion of Na'vi tribe of Pandora the planet, rich with the mineral called unobtanium. The film is set in 2154, when humans have depleted Earth's natural resources, leading to severe energy crises. The Resource Development Administration (RDA) is mining the minerals on Pandora whose atmosphere is poisonous to the humans. The scientists use human hybrids called 'Avatar' who resemble the native giant habitants called Na'vi. The avatars are operated by genetically matched humans. Jake Sully a paralyzed former marine replaces his dead brother. At first Dr. Grace Augustine considers

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him inadequate for the avatar operation but accepts his service as bodyguard. While guarding Dr. Grace and fellow scientists collecting biological data, Jakes avatar is attacked by the wild animal. Jake flees into the forest where he meets Neytiri the native girl. Netyiri witnesses sacred omens and takes him to her tribe. Mo'at the spiritual leader of the clan orders her daughter Netyiri to initiate Jake to the tribe and teach him the ways of Na'vi. After initiation Jake and Netyiri choose each other as mates. Meanwhile Colonel Miles Quaritch, head of RDA security force, promises Jake to replace his legs, if he gathers information about the tribe and their gathering place the giant Home tree which stands on the enormous storage of the mineral. But Jake mesmerized with the tribal beauty and their way of living declares not to support RDA. Outraged Quaritch and RDA administration orders to destroy the Home tree. Even, Na'vi held Jake and Grace captive when he confesses his being a spy. To convince the tribe again Jake successfully attaches his soul to the Toruk, a dragon like predator feared and honored by Na'vi. With the help of new leader Tus'tey Jake unites all the Na'vi and fights a winning battle against RDA and becomes Na'vi forever.

Neither Neutral Nor Unbiased

These simple narratives of political activism, however, are not neutral or unbiased. Ultimately through stereotypical representation, proving native religion, culture, history and technology as inferior, and employing specific cinematic techniques the natives are depicted as exotic others, uncivilized brats, savages, superstitious and inferior. Mike Wayne in his influential book *Political Film: The Dialectics of Third Cinema* (2001) identified the four key markers: the historicity, politicization, critical commitment and cultural specificity, that help to bring forth the implicit colonial ideology disguised beneath the overtly neutral narrative.

Historic Non-Specificity

The detachment from the history, and perception of man as consumer of ideology not the creator are the governing features of first cinema. Tribal people and their culture as the object of representation is uprooted from their ancient history and culture, rather they are presented as engaged in futile internal conflicts. The enmity between tribe of invisible people and fierce people diverts our attention from historically specific details concerning the tribes and landscapes they inhabit, rather the focus is shifted to the romantic and sexualized portrayals of the tribal people.

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Camera angle constantly resting on the bare breasts of the tribal women in EF, for example, projects the tribal beauty as sex object. Though nudity is natural and normal among the tribal people, but, the gaze with which it is presented in the movies reveals sexual connotations. Sexuality of tribal women is even made more explicit by incorporating the sexual relations between tribal women and non-tribal male. In all the three movies beautiful and engaging tribal heroines engage in sexual relations with non-tribal males who by choice have adopted tribal living. In this sense, tribal beauty is one of the attraction that drives them to assimilate among the tribal.

The conversion is shown not as intended to place them at a better position than they are right now, but to rule and exploit them as servants or laborers. Apart from a few scenes depicting the rituals of tribals, the movie places them out of the orbit of tribal history and tradition. And, representing tribal people to be studied asserts their subjective position.

Na'vi culture in James Cameroon's *Avatar* is seen to be historically grounded in tradition and culture but ultimately end up considering man as consumer of ideology. Jake Sully's acceptance of Na'vi way of living and decision to transfer his consciousness to his avatar self to permanently become Na'vi suggests the utopian possibilities of Na'vi culture. The movie fails to track the history of native traditions and cultural practices, rather it sporadically hints at historical records. Apart from Netyri's explanation to Jake concerning the historical significance of Toruk to the clan, there is no other significant record available. It is after the entry of Jake Sully's avatar, the Na'vi's start fighting back against the colonizers. Implicitly, suggesting that native inhabitants are not capable of fighting the exploitation. They just accept their inferiority in turn asserting supremacy of colonizers.

Political Consciousness

Making the oppressed aware of their culture and situation and igniting a spark of revolution with the thought of changing the present scenario becomes, in due course, often in gradual steps, the task of native intellectual, artist or a leader as it happened with all the third world countries once colonized by European powers. In the movies, however, this task is given fully to the colonizers themselves, who are shown to be main architects of such opposition, if not the leaders.

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The external agents Tommy, Lewis Moon, and Jake Sully are the epitomes of revolution. Until they are not incorporated, tribal people are mute sufferers and passive observers. The selected first cinema movies revolve around those three characters as protagonists. The focus is more on the idiosyncrasies, romantic affairs, and character development of non-tribal heroes rather than political activism of the natives. In a way tribal people are not considered worthy of being heroes of the movies. Three of them are accepted as Godly gifts and soon become the decision-making authority within tribal governing system. Only after these external agents are incorporated in tribal social structure, occasional bouts of political consciousness are visible. The bouts, however, are not the product of tribal thought but the influence of external agents or *massihas* (almighty protector).

In short, the movies systematically affirm that the tribal people cannot revolt on their own. Raising voice against exploitation is the birth right of non-tribal people. The romantic love affair of three characters with beautiful tribal girls simply adopts the non-tribal modern romance-inclined movies.

Critical Commitment or Cinematic Identification

A political movie representing the plights of subaltern groups should be able to provoke its audience to take necessary political action required to maintain the dignity of them. The cinematic identification is more prevalent in the third cinema movie than its first counterpart. It enables audiences to empathize with the sufferings of indigenous people and consequently through cinematic revolution empowers them to invoke the revolution while dealing with real life problems. This first cinema on the other hand, do not lay any foundation for the cinematic identification, rather it makes audience impotent by diverting their attention to idiosyncrasies, romance or moments of personal intimacy. The movies under discussion, however, do not invoke empathies of the audience that may lead to a revolution, rather invoke sympathies making them more vulnerable to the colonizers rage. In the EF Tommy after the death of his tribal father, as a leader of tribe, is more concerned about the whereabouts of his would-be wife Kachari rather than the fate of the tribe called Invisible People. Moon in APFL catches cold from Andy who was swimming nude in the forest river, when they kissed, and infects the whole Niaruna village leading

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to its complete destruction. Avatar also focuses more on the heroic deeds and romantic engagement of Jake Sully's avatar executed to impress Neiyatri the Na'vi female.

The Cultural Non- Specificity

The movies are culturally non-specific. They fail to present specific tribal culture as a site of political struggle. The movies under discussion are seen as either celebrating the utopian possibilities of tribal culture or denounce it as barbaric, deeply engrossed in superstition and useless ritual. The realistic picture of tribal culture is not made available, which cinema as a part of culture should do. The first cinema is not deeply rooted in social structure for, it never undertakes to criticize existing social order. The three movies, though end on optimistic note and victory of tribal people, are least interested in solving the problem permanently. Tommy being a leader of invisible tribe, after their reunion with the women of the group who were taken to the brothel, prefers to move deeper in the forest, but ignores the reoccurrence of similar threat to their existence by the rapid encroachment and modern intervention in the natural flow of life. The APFL is exception; it presents the complete destruction of both the missionary's mission and Niaruna village as well, exposing Moon (Kis-Mu) not as god but as human. It implicitly indicates that the intervention of either side in the lives of each other would result in complete destruction.

The movies are culturally non-specific in the sense that the rituals and ceremonies depicted in the movies are like 'purple patches'. The ceremonies and rituals as manifestation of culture are not properly placed in their respective cultural context. The initiation ceremony, marriage ceremony, singing and dancing, etc. are depicted simply for the sake of representation. The cultural, historical, ritualistic and environmental significance of these cultural practices doesn't get expressed.

Cinematic Techniques Employed

Apart from the thematic concerns, certain cinematic conventions and techniques employed in the movies also perpetuate the colonial ideology. The costume and make up, for example, assert the exoticness, barbarity and technological inferiority. The aspect of appearance such as nudity, body paintings, chunky Jewelry, feather crowns, crowns of spike, flower crowns, bow and arrow strengthens the stereotypes of 'primitive other'. In short, the cinematic representation of the native

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in general and the tribal people in particular encourage intellectual investment in colonialism. As Edward Said argues

> "The orient was almost the European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experience". Said, Edward, pp.1.)

The tribal characters are made exotic through unusual costumes, distinguished body paintings, dreadlocks as symbols of dirtiness. Even the landscapes in which these characters enact their roles reinforce their barbarity and uncivilized status. Tribal people finding solutions to the problems posed by modern encroachment in their world in superstitions and totemic rituals reassert the passivity of these people. Rather than initiating a struggle against the modern intervention and encroachment the native tribal people engaged in rituals sounds outdated and illogical.

Paradigmatic and Syntagmatic Connotations of Camera Angle and the Shot Sequence

The paradigmatic and syntagmatic chain of shots connote a set of attitudes toward the native people and their culture. The sequence and framing of shots in APFL depicting the scene after the arrival of Martin and Hazel Quarrier at the missionary outpost in Amazonian river base is taken as a representative example for the analysis. It well explains the syntagmatic and paradigmatic chain of connotations. Three subsequent shots from the movie APFL clearly explore how cinematic techniques assert Eurocentric attitude.

	Shot 1.
	The lower angle close-up shot on the face of Hazel Quarrier asserts her dominance as white lady in tribal setting. At the same time the expressions on her face connotes the disgust and dislike for the hot air and the place she has just arrived.

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	Shot.2. Hazel is hysterically wiping the hand of her son Billy. The action confirms her feelings that everything at the place she has arrived is dirty.
	Shot.3. The third shot depicting a malnourished child licking the things scattered on floor confirms Hazel's opinion.

Figure: 1.

The first shot compared with the subsequent shots in syntagmatic chain represents the Eurocentric attitude of the white people towards the tribal people. The contrasting combination through the parallel montage of well-dressed, white, sophisticated boy Billy and mother Hazel posed against malnourished, black, dirty poorly dressed mother and child affirms the difference between two worlds. The lower camera angles assert the dominance of Hazel while upper camera angle denounces the native lady and her child as unimportant.

Conclusion

At the end it can be said that the answer to the question raised in the introduction of this paper would be, *yes* the movies are biased while depicting the tribe and their culture. The movies under discussion perpetuate the colonial ideology through both thematic motifs and cinematic techniques.

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History, Identity and Language: *Tenyidie* and Its Literary Networks

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Abstract

Historically, the *Tenyimia* is a group of Naga tribes which trace common ancestry. According to the oral sources, these people basically dispersed from two villages known as Maikhel (Mekhrore) and Khezhakenoma to different parts of the present-day Nagaland, Manipur and Assam. Their claim of common descent is endorsed by shared memories and conjoined geographical spaces besides the close linguistic lineage that is found among the varied dialects. However, before the colonial and American missionary experience, this kinship relationship was limited by historical factors and *Tenyimia* as a socio-cultural and political entity was not as defined as in the contemporary times and neither was there a common language called *Tenyidie*.

It is in this context that the influence of western cultural traditions since the nineteenth century made a durable impression on the socio-cultural and political processes of the *Tenyimia* people across vast geographical spaces. As a result, *Tenyidie* language, which is basically a language adapted from various dialects by the American Missionaries became standardized among the *Tenyimia* people over time.

In this paper, one of the main objectives is to see how a literate tradition has been fostered and embraced across dialectal and geographical spaces. To understand this phenomenon, the paper would try to locate the nature and interplay of history, identity and language in reinforcing historical consciousness and creating new sensibilities.

Keywords: *Tenyidie*, *Tenyimia*, Cultural Identity, Historical Communities, Kinship, Linguistic Lineage, Linguistic Chauvinism, Lived experiences, Shared Memories

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Introduction

The discourse on identity formations is often vague and inconclusive. One of the reasons for such a phenomenon is because identities are all rooted to individuated contexts and cultural conditions. In this way, the definition on identity becomes as diverse as the innumerable individual cultures. Here, the paper would like to delve into a specific cultural identity and locate how experiences of divergent phases of history shapes identity (re) formations.

In this case, the *Tenyimia*, historically is a family of Naga villages which trace common ancestry although the nomenclature was coined only in the 1970s (*Structural Description of Tenyidie* 4) and the actual progenitor cannot be safely located, even if scholars like Kuolie, Sanyu proposes that *Tenyiu* was the common ancestor (*Tenyidie Diemvü Chü Kehie Kevor*; *A History of Nagas of Nagaland*). The claim of *Tenyimia* people for a common descent is endorsed by shared memories and conjoined geographical spaces, close cultural symmetries, besides the close linguistic lineage that is found among the varied dialects. Nevertheless, before the colonial and American missionary experiences, this kinship relationship was limited by historical factors and *Tenyimia* as a socio-cultural and political entity was not as defined as in the contemporary times and neither a common language called *Tenyidie* existed.

It is in this context that the intervention of western cultural traditions since the nineteenth century made a durable impression on the socio-cultural and political processes of the *Tenyimia* people across vast geographical spaces. As a result, *Tenyidie*, basically a dialect of few villages appropriated and adapted by the American Missionaries became standardized among the *Tenyimia* people over time. To understand the operation of this new cultural dynamic, the paper tries to situate the nature and interplay of history, identity and language in reinforcing historical consciousness and creating new sensibilities.

Section I

Historical Context: People, Migration and Kinship

Tenyimia basically is identified with the indigenous Naga tribes, namely, Angami, Chakhesang, Rengma, Zeliangrong, Mao, Maram, Poumai, Memai and Pochury interspersed in

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three states of India. According to D. Kuolie, *Tenyimia* is a community with largest speakers of a standard language (a standard language) and share single largest socio-cultural and political identity in Nagaland (*Structural Description of Tenyidie* 3). *Tenyimia* community inhabits the districts of Kohima, Phek, Dimapur and Peren in Nagaland, Tamenlong and Senapati districts in Manipur, part of North Cachar and Karbi Anlong in Assam. The present topography of the *Tenyimia* inhabited areas suggest that ethnic affinities can continue to exist outside of the colonial and post-colonial political boundaries.

The two terms *Tenyidie* and *Tenyimia* are popularly derived from the common antecedent *Tenyiu*. Meanwhile, most of the scholars who have worked on Naga history suggested that the Nagas migrated to the present places in different waves, most probably three waves (*A History of Nagas of Nagaland* 23-24). Looking at the settlement patterns and cultural practices of different regions, it somehow suggests so. As for the *Tenyimia* people, the major dispersion points can be traced to Maikhel village in Manipur, and Kezhakenoma and Leshemi in Nagaland (*A History of Nagas of Nagaland* 18-24; Zapami village council 2017). Moreover, oral sources indicate that many groups out-migrated from neighboring villages. These villages were crucial points of mass dispersion of many Naga communities. Shared memories, cultural and historical symbols, legends, folklores, etc. endorses such views. For instance, there is a popular legend about a 'magical stone' in Khezhakenoma village, which has been told in folklores across different communities. Similarly, the story of a big tree, believed to be an offshoot of the original tree planted by Koza (*A History of Nagas of Nagaland* 16) in Maikhel village has become a cultural symbol in folklores. And *Kuzhanuokhru* (Recorded as *Khezhanuokhru* in colonial records, and appropriated and regularized by colonial government. The term literally translates as tax from descendants of Kuzha), was an ancestral tribute owed originally to *Kuzha netho ketsu* (consisting of *Lasumi, Leshemi and Zapami*) by many Naga villages in olden times (*Shifting Democratic Experiences of Nagas*; *The Heritage of Zapami Village*; *Socio-cultural Heritage of Kuzhami Chakhesang Nagas* 101-106). Such shared and lived experiences reinforces kinship identities and lineages of the 'almost forgotten identities'. Kuolie attributes further migration from these ancestral villages to problems of insufficient land and other resources with the increase in population (*Structural Description of Tenyidie* 2).

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Perhaps, as a result of space constraints and even because of internal dissensions, people migrated to other parts and formed new villages. However, tradition forbade new villages to follow the exact cultural practices and speak the same language of ancestral villages (Interview with elders of Zapami Village). To substantiate this argument, there was an instance where a group of villagers from Kikruma who attempted to out-migrate to start a new village had to eventually return because they could not invent a dialect of their own (In conversation with Dr Venusa Tinyi). This traditional practice of diversification of language and culture and isolation caused by inter-village warfare most probably caused divergent cultural and linguistic conditions.

This process of cultural diversification and linguistic variation caused by existent political circumstances had amplified to a condition of unintelligibility. Although, most *Tenyimia* villages are/were located at visible distances, hostility had consumed a great deal of the ethnic sensibilities. Sudipta Kaviraj in one of his papers argued that language not only creates feelings of identity but also enmity. To him often the most indestructible barriers among people are walls of words (*The Imaginary Institution of India* 127-128). His assumption was made on the Indian sense of identity, nevertheless, it also applies to other isolated historical situations, for hostility creates cultural asymmetries.

Although, collectiveness both in relational and symbolic sense was limited to a few villages, some traditional practices still give credence to common historical roots. It has been told in folklores that younger *Tenyimia* villages wait for the ancestral villages to offer rituals during festivals and invoke blessings during the start of every new agricultural cycle. Otherwise, it was a taboo to secretively or ignorantly indulge (Conversation with Dr Venusa Tinyi). As a result, traditional imperatives were upheld religiously and sacredly. And importantly, almost all the *Tenyimia* villages practice terrace cultivation, unlike other villages which does jhum cultivation. These are some of the persistent traditional practices that are still operational in Naga society.

As a matter of fact, until the colonial and missionary encounter, the village societies were highly individuated. Subsequently, with the gradual experience of colonialism and Christian

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evangelism, some core aspects of culture, identity, history and language underwent structural makeover. The medium of literary tradition, as a fluid colonial-missionary agency, actively influenced the local cultural systems to establish western precedents in the years to follow.

Section II

Going by the historical evidences, colonial officials and the American missionaries devoted great interest in the development, literalisation and circulation of literary languages. As we shall see, the politics of language was crucial to the engagement of the local cultures.

Spoken to Written

The indigenous Nagas originally did not have a written tradition prior to colonial and missionary cultural encounter. Evidently, the 'Angami' language was recognized by the government even before 1870s (*English Language and the Formation of Public Sphere in the Colonial Naga Hills* 59). According to records, it was used as one of the official languages for administrative purposes and the administrators were required to qualify proficiency tests both in written and spoken formats (ibid). However, this evidence go against the general assumption that literary culture commenced with the arrival of American missionaries. In all probability, the official usage of 'Angami' language was for data collection and official transactions, and therefore it was limited to the colonial officials.

The entry of American Baptist missionaries to Naga Hills since early 1870s marked the beginning of literary culture into the local cultural systems. In the first instance, Clark took the help of locals to literalize Chongli Ao language in phonetically written form by the early 1870s (Government of Nagaland (ABAM) 1901, 6). The early missionaries specifically chose the Roman alphabet with Italian sound of vowels[i] over Sanskritized Assamese for the Naga languages. With the gradual success of literary development in the Ao mission, the missionaries produced literatures for evangelism. Evidently, basic primers were printed and primary schools were simultaneously introduced with local evangelists serving as teachers (ibid). Under the Kohima mission station, Rev. Rivenburg and his wife Mrs Hattie took up the incomplete literary works left by Rev. C. D. King and successfully literalized the 'Angami'[ii] vernacular, besides evangelistic and

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medical works (*A Corner in India* 119; Rivenburg 1904). However, due to complex linguistic landscape in the Naga Hills, the American missionaries initially undertook parallel literary projects of 'Chongli Ao' and 'Angami' and steadily extended to other languages.

While the literalized dialects gradually obtained progressive circulation within the colonial and missionary domains, many other spoken dialects were marginalized.[iii] Nevertheless, this literary process simplified the Naga linguistic landscape to some extent. That being mentioned, it is also pertinent to find out the dynamics that had sustained the literary culture.

Print, Translations and Literary Production

The coming of print culture envisaged a new trajectory of history and history writing on the Nagas. Anindita Ghosh (*Power in Print*) has done a comprehensive study on the literary history in Bengal to locate how print was instrumental in establishing colonial hegemony. It is very evident in the case of Nagas and Naga languages also that print as a modern phenomenon was a significant factor in carving out new identities and furthering colonial and missionary influence and impact.

In order to expedite literary development and sustain the first missionary school, Rev. E. W. Clark requested for a hand printing press from Boston in the early 1880s (*A Corner in India* 108-109). Subsequently, a much larger machine arrived. Mary Mead Clark described that the Nagas voluntarily contributed two whole days to the 'tremendous task' of bringing the machine to the hilltop (ibid). The coming of this printing machine to Naga Hills brought about a revolution in the literary development of the Nagas. It also swayed many Nagas towards the growing and impressive emergence of a "modern domain". According to missionary sources, by 1885, the gospels of Matthew and John, a catechism, a collection of hymns, and elementary school books were published in the Ao dialect (*A Corner in India* 118).

Meanwhile, the literary works of American Baptist missionaries, especially the translated works, were subjected to undergo scrutiny by the government before publication. Nevertheless, after government's approval, books were published at state's expense (Refer Government of Nagaland 1904, p. 7). With the arrival of missionary printing machine at Molungyimsen and

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colonial government's assistance, literary production was expedited enormously. Some of the earliest publications are still preserved in its original form. These include Rev. Clark's compilation of the 'Ao Naga-English Manuscript Dictionary' and 'Ao translation of Matthew 1883', besides many other works. Under Kohima mission station, Rev. Rivenburg had widely published including 'Hymns in Angami Naga 1892' (Rivenburg 1892), 'The Gospel According to Matthew in Angami Naga 1890', 'Phrases in English and Angami Naga, 1905' (Rivenburg 1905), etc. The first 'Angami New Testament' bible appeared in 1927 translated by Rev Tanquist, who was assisted by several Angami Christians (*Comparative History as World History* 259). In this way, the literary domain of missionaries had impacted Naga languages and cultures. The missionaries had actively engaged the earliest literate Nagas to the literary project and this strengthened literary activities in chosen directions.

Thus, in the words of Bernard Cohn, the production of texts and others that followed them began the establishment of discursive formation, defined an epistemological space, created a discourse (orientalism), and had the effect of converting Indian forms of knowledge into European objects (*Colonialism and its Forms of Knowledge* 21). In the case of the Nagas, the American missionaries and the colonial rulers through their discursive strategies—schools, education, literary culture, print—had defined a new epistemological space.

Section III
Orality, Literary Politics and Ambiguities

The coming of literary tradition and print had gradually altered the local cultural dynamics. Needless to say, oral culture was the store house of collective consciousness and cultural repository of Nagas. So, for the locals, culture was in some sense contained in the oral culture itself and vice versa. Hence, to a great extent, oral culture was the definition of culture. One way to justify this argument is that the progressive penetration of literary tradition into local cultures has resulted in gradual loss of cultural knowledge from memory. This implies disturbance to the oral cultural systems.

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However, with the commencement of literary culture a new wave of identity consciousness has evidently emerged. The propagation of Christianity was one of the major factors as to why new form of identity consciousness needs to be understood in relation to literary culture. Another reason is clearly a localized phenomenon, where, dialectical narcissism was at play, which in fact was produced by the literary politics. For instance, some of the major villages, whose dialects had more influence on the literary vernaculars engaged in promoting and patronizing its influence over the other villages. It is in this sort of instances that we find the inter play of language and history. Therefore, we cannot ignore the language politics in the process of standardization of a dialect over others. In doing so, the paper locates the historical process of literary development to explain how and why in the first place, certain dialects were appropriated.

Even though, this paper deconstructs some preconceived assumptions, it also argues as to how these early literary vernaculars or simply a literary culture, *Tenyidie* in this case, had resuscitated historical identities. Thus, it engages a paradoxical approach to correcting certain assumptions to comprehensively understand historical communities and in some sense even oral societies better. Colonial and missionary experiences were crucial to this understanding.

The Politics of Standardization

As we have discussed above, the missionaries had picked up certain dialects and literalized it for education and Christian evangelism. With the literalization of these dialects and the commencement of literary productions through print, the linguistic landscape of the Nagas in general and *Tenyimia* in particular, had witnessed a massive shift. This was made possible because the literary vernaculars were standardized across dialectical spaces. Therefore, linguistic standardization prompted formation of new forms of identities in some cases. As a case in point, 'colonial naming of categories' may be cited here (*The Tyranny of Labels*). It is not sure how far the 'tribal identities' in the case of the Nagas can be considered as distinct 'historical identities', but with the literary factor at play, generic tribal categories were legitimized. These colonial categories have become the point of reference for different people in the post-colonial or neo colonial times. In this sense, telescopic identities had emerged out of multiple/village identities. That being said, the paper argues that the case of *Tenyimia* identity was different. Even though,

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Tenyidie cannot be claimed as the historical language of the people, the literalization had proven to be strategic in reinforcing its historical sensibilities.

In order to sustain the standardization of literary *Tenyidie* and importantly institutionalize the standardization set by the American missionaries, the Angami Literature Committee was constituted by Rev Tanquist in 1939 with five members including Sir C. R. Pawsey, the then Deputy commissioner of Kohima. Thereafter, the Deputy Commissioner sent notification to all the schools, directing that the system of spelling and word division of *Tenyidie* taught in Kohima Mission School, would be the standard form of *Tenyidie* language and that this new system would be followed in all the schools (*Structural Description of Tenyidie* 7). The role played by the local agencies in the spread of Christianity and *Tenyidie* language is crucial to the way *Tenyimia* identity consciousness was reinforced. Later, the Angami Literature Committee expanded and changed its nomenclature to 'Ura Academy' in 1971. The main objective of this new institution was not only the development and spread of *Tenyidie* but also to promote other socio-cultural and political aspects of the *Tenyimia* people (*Structural Description of Tenyidie*).

Basically, the standardization of *Tenyidie* by the missionaries was a significant factor in taking the literary language to the different parts of *Tenyimia* inhabited areas. As it has been pointed out earlier, one historical explanation to understand the *Tenyimia* identity is the contagious geographical space, where most of the cognate villages are located. This contagiousness enabled local missionaries and teachers to venture into different parts for Christian evangelism and education alongside. Moreover, during the colonial period, bulk of the *Tenyimia* inhabited areas in the Naga hills comprising present 'Angami' and 'Chakhesang' tribes were referred to as 'Angamis' and Kohima, which was the nucleus of colonial rule and missionary activities, the circulation and currency of a standardized language was practically easier.

Moreover, as a result of the rapid spread of Christianity, churches in towns with multi lingual congregation began to appropriate *Tenyidie* as the common medium of communication. This was all the more functional as the Bible and the Hymnal books were printed in *Tenyidie*. In fact, most of the Christian literatures in the *Tenyimia* churches have been in the *Tenyidie*

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vernacular, including the medium of communication. The literary production which the missionaries initiated became widespread and popular amongst the village folks and semi-literate people, besides the educated who were at the helm in promoting *Tenyidie* and English. In this way, even though people speak in different dialects, *Tenyidie* emerged as a 'high language' of the people seated next to the English language.

Section IV

The Interplay of History, Language and Identity

The close juggle between Christian evangelism and colonialism not only captured the imagination of the people in a new light but also left perennial assumptions about 'self' and 'others'. It was through these psychological and intellectual undertakings that new identities were created and these also revived some historical identities. The reinforcement of *Tenyimia* identity as an ethnic or historical identity involved the interplay of history, language and identity which implies that *Tenyimia* identity resuscitated through the colonial and missionary politics of literary language. In this way, even though *Tenyimia* identity was historical, the colonial and missionary patronization of this identity was totally from a different frame. In other words, this historical identity was paradoxically redefined through the means of evangelism, colonialism and 'modernity'.

The term *Tenyidie* means the language of the *Tenyi* people. However, the origin of standard *Tenyidie* can be traced to a couple of villages which stationed the American Missionaries and colonial rulers. According to Dr. Shurhozelie, a prominent scholar on *Tenyidie*, the standard vernacular is closely related to dialects spoken in Meriema, Khonoma and Kohima villages (*Tenyidie Dze*). Nevertheless, how this politics of historical appropriation of literary language have come about is not certain; perhaps, such politics was basically strategized by the American missionaries. But it is clear that some of the villages which were in close proximity to the colonial and missionary enclaves had a sort of 'sub-colonial' advantage in the promotion of *Tenyidie*. As such, the dialects of a few villages on being developed and literalized, underwent huge literary production at the missionary and colonial bases in Kohima. The printed literatures were circulated through colonial and missionary networks and agencies across the ethnic space as the 'historic' or

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'mother language' of the *Tenyimia* people. These sort of colonial strategies created new assumptions of the 'self', the 'other' and their histories. Nevertheless, the discreet population somehow did not strictly question these rhetorical advances and enabled its circulation and popular currency.

Needless to say, the historicity of the present literary *Tenyidie* is largely debatable. Some *Tenyidie* scholars would often confer to themselves a colorful history by claiming the antiquity of *Tenyidie* with *Tenyimia* history. According to Kuolie, the term 'Angami' was changed to *Tenyidie* around the 1970s because of the traditional, historical and cultural factors (*Structural Description of Tenyidie* 4). He projects *Tenyidie* as the mother language and owes the dialectical variations to the large geographical space and the presence of sub-ethnic groups within the community (ibid). This argument implies that *Tenyidie* is the original language of the *Tenyimia* people and that the process of dialectical substrata were the outcome of space, time and social-cultural isolation. Nevertheless, the present literary form of *Tenyidie* cannot be termed as the mother/natural language of the community. Otherwise, it manifests cultural narcissism and linguistic chauvinism on the part of the scholars.

In fact, it is more appropriate to discuss *Tenyidie* in the present literary form as a 'conceptual language' (*The Imaginary Institution of India* 140)[iv], developed for a specific interest or purpose. It is in this particular context, regardless of origin and historicity of the language, *Tenyidie* has positively impressed a renewed sense of belongingness on the people. Perhaps it was the sense of belongingness, derived out of close ancestral relations and cultural symmetries that had provided favorable conditions for literary *Tenyidie* to become popular. This particular aspect of *Tenyidie* is significant in redefining the *Tenyimia* consciousness in the contemporary times.

At the turn of the twentieth century, the colonial government with the help of the missionaries attempted to establish primary schools in all the villages in the Naga Hills (American Baptist Conference 1905). Prior to this venture, the missionaries had opened schools in many villages although the management was quite ordinary. This new colonial and missionary

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collaboration on education extended its networks enormously. As a result, interactions among different villages intensified which enabled communication at different levels

Tenyidie and Its Literary Networks

The coming of literary culture and colonialism had created a new obligation for its 'subjects' on the aspect of marginality and access as literacy progressively became the yardstick for a new social mobility and material culture. In this way, as Kaviraj has critiqued colonialism, it has imposed on society unfamiliar discourses, conceptual grid and an alphabet without which institutions were uninhabitable, unintelligible… (*The Imaginary Institution of India* 144). With all these western precedents at work, *Tenyidie* which could be originally identified with a couple of villages was spread to different parts in course of time. Literary culture and print were crucial in the formation of an extensive literary network with Kohima as the radius of this ethno-linguistic spectrum.

This network created a public sphere which was absent in the pre-colonial times. Gradually, *Tenyidie* vernacular became popular alongside English language. Thus, contemporary socio-political and cultural sensibilities of the people were generated through this new bilingual medium. Subsequently, *Tenyidie* became a stepping stone to English education, and to the people back then (and even now), English education was perceived as 'modernity'.

Conclusion

In conclusion, this paper argues that there are 'identities' which are not necessarily imagined. In the case of historical identities, it may exist within an imagined framework, as well as exist independently. This is where it differs slightly from the original idea of an 'imagined community' conceptualized by Benedict Anderson. His work although includes historical sense of identity, focusses more on the political aspect of identity formation (*Imagined Communities*). This study is about an identity which is based primarily on kinship. A context in which a historical identity which was almost lost has been resuscitated by a literary vernacular basing on the kinship chain.

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It is also in the context of the absence of an absolute majoritarian language besides English, that the question of regional discontent did not arise so much in the past even if *Tenyidie* was popularized. *Tenyidie* has established a widespread literary network over the *Tenyimia* spaces ever since the colonial and missionary occupation. However, scholars require institutional circumspection while tackling the issue of history, language and identity. Otherwise, the larger intelligentsia may see the cosmopolitan state as a mere case of subterfuge which might, in the near future, endanger the very historicity of *Tenyimia* identity as a whole. However, if the linguistic development of *Tenyidie* could progressively embrace a comprehensive approach to include all stakeholders and its dialects, the new literary culture represented by *Tenyidie* that emerged under colonial and missionary auspices, shall continue to buttress a common history and an identity even more in the future.

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[i] A—sounds like a in father, E—has two sounds: short vowel like e in pen; long vowel, similar to ai in fair, I—sounds like ea in tea or i in marine, O—has two sounds: like o in cozy or similar to o in cost, U—sounds like u in rude. http://italian.about.com/cs/pronunciation/ht/pronouncevowels.htm

[ii] During the colonial times, Angami as a group of people was a common reference for the present Chakhesang and Angami tribes, and the literary vernacular was called 'Angami language'. It was only in 1971 that Angami was changed to *Tenyidie* for broader usage.

[iii] The process of literary standardization of Ao Chongli dialect, evidently spoken by smaller group secured prominence over the larger linguistic group known as Ao Mongsen.

[iv] Sudipta Kaviraj has talked about two kinds of languages i.e. natural and conceptual, by elaborating Gramci's idea that language contains a certain conception of the world. According to him, the origin of vernaculars are closely linked to new conceptions of religiosity. See *The Imaginary Institution of India* 140.

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Towards Creating Virtual Library

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Present Developments – References Search

Whereas a decade ago, the state of the art in a research area could be found out by reading conference proceedings and journals in the local library, nowadays it is additionally necessary to find these electronic publications on the web. Traditional search engines do not help for this task, because they do not index e.g. postscript documents, which is the electronic format of many preprints appearing on the web.

The few existing searchable indices for postscript documents either cover too large fields—all of computer science, for example—to be really helpful, or they depend on some submission procedure which delays the appearance of the documents on the web. A searchable index for scientific papers which is specialised in a relatively small research area and also allows to find the latest new documents.

Three Steps for Efficient Search

This proceeds in three steps. In the first step, a list of names of people who are active in the research under consideration is constructed. This information is obtained from electronic computer science bibliographies, and therefore the names found can be seen as "certified." In the second step, the Home Pages of these people are found. In the third step, these Home Pages are used as starting points for a search engine, which collects scientific papers in the area close to these Home Pages. The documents are used to create a searchable index which is accessible on a web server.

HPSearch

HPSearch is a web-based, topic-oriented information system for finding and watching scientifically relevant personal Home Pages. Personal Home Pages have obtained an important position in scientific communication Preprints and long versions of published papers, project descriptions, course material and contact information can be found there.

HPSearch shows two advantages in comparison to standard search engines:
• System has collect a large amount of topic-specific data. The Home Pages of 75,000 scientists were searched. Their names are mainly provided by the DBLP.
• HPSearch has built up a domain-specific knowledge.

HPSearch works as follows: A set of candidate Home Pages is formed with the help of usual search engines. Each page is rated and a ranking is built. The highest rated candidate Home Pages are visited by an agent and are rated again, a final ranking is built. The result is stored in a database.

The user queries HPSearch by a Web-interface (Figure 2) and receives a hypertext-view of the results. He has also the possibility to start a Web search if the name is not in the database. HPSearch is implemented in Java. In order to maintain the information content the results are reconsidered regularly.

Now, we can see personal Home Pages, rating function and ranking, maintenance of information, architecture of the system, working plan of the search and experiences.

Personal Home Pages

A scientifically personal Home Page is a hypertext page (actually in HTML) which is created by the scientist himself or by his order. Its main function is to present users an overview over his work. The classification of hypertext pages and especially the identification of personal Home Pages is a difficult task. There are not any fixed rules which describe scientists' personal Home Pages.

We determine characteristics with the help of a set of training documents (reference set). These hypertext pages are known as personal Home Pages of computer scientists. A second set of pages (which is determined by the results of the search engines) is used for control (control set). Both sets have a size of 1,000 elements. A characteristic C has to be both

- relevant, a certain percentage R of documents in the reference set have it, and
- significant, the ratio
- percentage of documents with the characteristic C in the reference set
- percentage of documents with the characteristic C in the control set
- has a certain value.

Experiences shows that expedient values are R = 2.5 % and S = 2. Here obtain about 500 such characteristics and highlight the most important facts:

- The probability that certain words appear in different sections on the page is very different and find out that it is reasonable to distinguish the sections title, first header-tag on a page, all other header-tags, labels from links, and other text within a HTML-page. For example the word publications appears in 0.2 % (2.3 %) in the title, 0.7 % (1.0 %) in the first header, 12.2 % (1.4 %) in other headers, 25.4 % (3.4 %) in labels and 16.6 % (5.5 %) in other text in the reference set.
- The name of the person is mostly found in title (89.8 % versus 20.0 % in control set), first header (51.0 % vs. 4.8 %) or URL (44.0 % vs. 3.0 %).
- The -character (65.5 %) or strings like "people" appear (in combination with the name) in the URL.
- There are references to his publications.
- The size of a personal Home Pages is small. The median size in the reference set is 3KB, in the control set it is 9KB.

The domain-specific knowledge itself is changing permanently too. A comparable test from May 5, 1997 shows for example that 46.0 % of the documents have a "-" -character in the URL. Therefore, we repeat the above procedure every month automatically.

Rating Function

From the characteristics worked out, a 2-step rating function is formed. Rating function instead of classical text classification algorithms like naive Bayes, nearest neighbour or decision trees because of the following reasons:

• The structure of the document is hard to handle with pure text Classification.

• The number of characteristics is too high.

• We rate some off-the-page criteria (e.g. URL-structure, search engine provided information, links from other Web-pages).

• In the first step of the search, we do not have the entire document.

• Everything in the system including the rating criteria is highly dynamic. With the automatic update-able rating function the system keeps implementable.

• Since there is a query term, the name of the person searched for, our application is no pure classification problem.

In step 1, HPSearch evaluates the entries received by the search engines: Title, URL, description and position made by search engines ranking algorithms are made available. After creating a first ranking (presorting), HPSearch reads the best candidate Home Pages, whereby header, links, meta-tags and normal text are evaluated (step 2). A final ranking is built.

Maintaining of Information

Maintaining of information is a primary task of HPSearch. High actuality must be kept. Therefore, HPSearch has two parametrically controllable mechanisms which work periodically and event-oriented. Evaluation of DBLP access-logs: Daily, HPSearch evaluates the access- logs of the person pages in DBLP. Names unknown to HPSearch or names for which the search took place a long time ago are searched for. In a middle-sized time period, a function which depends on the date of search and the score of the best page decides whether a search is started or not. This direct interconnection to the access-log of DBLP guarantees that the data collected by HPSearch is up-to-date.

IF

parameter: SEARCHDAYS1,   SEARCHDAYS2   with SEARCHDAYS1 < SEARCHDAYS2

input: name of a person

output: start Search (search will be started)

IF   (name not in HPSearch) start Search = true

-ELSEIF   (days since last search > SEARCHDAYS2) start Search = true

ELSEIF   (days since last search < SEARCHDAYS1) start Search = false

ELSE start Search = f (days since last search, best score)

Validation of URLs

       Weekly HPSearch checks for each name the URL of the best rated page on existence. Each URL is checked at least twice before it is removed from the HPSearch -database. Then HPSearch starts a new search for that name.

Validation o

Parameter: CHECKDAYS1, CHECKDAYS2 with CHECKDAYS2 = CHECKDAYS1 + 7

Input: URL

Output: start Search (search will be started)

IF   (days since last visit of the URL < CHECKDAYS1)

Start Search = false

ELSEIF   (URL is valid) enter new date of visit;

Start Search = false

ELSEIF   (days since last visit of the URL > CHECKDAYS2)

Start Search = true

ELSE start Search = false

      It is important to notice that the above algorithms and the determination of characteristics work completely automated.

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Architecture

The architecture of HPSearch is shown in figure 3. The core of HPSearch is connected with all components. The arrows depict the data-flow. HPSearch asks queries to search engines which return result pages. Candidate Home Pages are read from the Web.

Results are stored persistently in the database which runs with DB2. A hypertext view is generated to show the results. An export-file for DBLP is generated. With the user-interface HPSearch can be queried.

Working Plan of the Search

The search is started by a user or by the mechanisms.
- The name is ascertained.
- Queries for different search engines are generated.
- Responded pages are parsed, entries are extracted.
- The entries are rated, a ranking is determined (Presorting).
- The best hits are visited and rerated, a final ranking is determined.
- The result is stored in the database.
- A hypertext page is generated.

Beyond the above working plan, there are some minor but important extensions:
- We perform two forms of URL-unification independently:
- A string "index." or a final "/" -char is not significant.
- Host names are mapped to their IP-number. are unified:
- Expand the set of candidate Home Pages,
- by shorten a URL to a user starting page and
- by adding pages which are linked from pages in the process and the label of that link contains the name of the searched person.

HPSearch provides about 38,000 names for which a probably good Home Page was found. In an evaluation test, HPSearch searches for persons whose Home Page was entered

manually in the DBLP. HPSearch found in 84 % of them a correct personal Home Page. In DBLP, only 79 %of manually entered URLs are correct, other URLs were broken or out of date. The best search engine shows the correct personal Home Page in 60 % on position 1. Some users want to send correct or remove wrong personal Home Pages. We have built a form for entering that pages. The manually entered Home Pages from DBLP are included in the HPSearch database, after URL checking.

Mops

Mops is a relatively simple search engine. Its goal is to provide an index of scientific papers found on or close to a given list of web addresses. From these documents, an index is created. It can be searched through a web interface. It answers questions by giving links to the documents containing the search items, their initial lines, and the choice to browse their contents in ASCII format.

Finding and Sorting Documents

The start point of Mops is a list of web addresses. Given a web address, it starts a' search from the given address following the links down to a given depth. It turned out to be sufficient to set the depth to 1 or 2. Therefore, only a small area around each given web address is searched, what makes the search quite fast. Mops collects all postscript, dvi and pdf documents (also in compressed form) found, because scientific papers in computer science are available mostly in these formats.

For each document, the date when it was found, the sequence of links which led to it, and the "name" of the link - i.e. the text name of the link used by the web page's author for the description of the link - is stored. When a document was found already earlier, it is not collected again, if its last collection date is not too long ago. Anyway, its sequence of links and name is updated accordingly.

Dependent on the web address of the document, it is decided whether it is included into the collection of scientific documents, or into the collection of documents which have to do with

lectures, classes, or other, non- scientific matters. Moreover, there are documents which appear under different addresses, e.g. because the web server is accessible with different names, or because a scientist belongs to different research institutes. It is tried to find these "duplicates" and to prevent that they appear more than once in the index.

Creating Index

Each document is stored in ASCII format, which is generated Using pstotext This allows to use glimpse index for creation of an index for each collection. Search through this index is available by a web interface which uses glimpse. Besides searching for documents in which certain terms appear, it is also possible to search directly for links, or to search through the names of the documents. For each document found, its original URL, its description, its initial lines and the first matching lines are shown. It is possible, to browse through the complete text of each document, and to view all the lines matching the query. Each search result can be refined by further queries.

Quality of the Mops Index

Mops consists of a bunch of Perl scripts. It runs on an ordinary PC under a Linux operating system, and it uses lots of freely available software like glimpse, peri, pstotext, cgiwrap, apache. The search engine usually runs for 30 hours during the weekend. Afterwards, the index is updated. Here produced a CD-ROM which contains all the data used for the index search of Mops and the scripts for the Web interface. To install the Web interface on a standard Linux PC takes copying one file from the CDROM to the disk. One is then able to search the complete index from CD-ROM without HPsearch Joins Mops

The quality of the Mops index depends on the list of starting points for the search. Mops searches only a small area around each starting point. If the starting points are too far away from the documents, they either will not be found, or the search takes too much time. Usually, scientists provide links to their scientific papers either on their Home Page or on a neighboured web page. Therefore, Home Pages are good starting points for the search.

The first Mops index was created for scientific papers in complexity theory. A "hand written" list of about 60 web addresses and a list automatically created using the interface to DBLP and HPSearch is used as starting points for the search. This list consists of Home Pages of complexity theorists, and of technical report servers of several universities. Currently, there are about 7,000 documents in the collection. On average, there are 40 new documents found each week.

Another index was created for scientific papers in the BDD area. The first step was to get the names of the scientists in this field. This was managed by querying the DBLP server for publications which have "BDD" or "Binary Decision Diagram" in its titles. The bibliographic data obtained in this way yields names of scientists of the considered field. With these names, HPSearch produced a list of personal Home Pages.

This is used as starting points for the search of Mops. Within two runs of the search engine, about 1000 scientific papers and about 250 other papers were collected. Meanwhile, few "hand written" addresses were added. The index now contains 2,500 papers. Its usefulness can be seen by the fact that the BDD portal has a link to it.

A Case Study: Jewish Virtual Library

The Jewish Virtual Library (JVL) is an online encyclopedia published by the American-Israeli Cooperative Enterprise (AICE), one of whose "principal objectives is to enhance Israel's image by publicizing novel Israeli approaches to problems common to both our nations and illustrating how Americans can learn from these innovations." Launched in 1998, it is a comprehensive website covering topics about US-Israel relations, Israel, the Jewish people, and more.

The JVL website was originally created in the late 1990s under the name The Jewish Student Online Research Center (JSOURCE). Since then, the JVL gradually grew in popularity over the years, and in 2012 reported 9.6 million unique visits, and 1.1 million unique visitors in April 2014. Foreign policy expert Mitchell G. Bard is the encyclopedia's Executive Director.

The JVL relies on hundreds of history books, scientific studies, various encyclopedias, articles, archives, maps, and material from museums for its bibliography, and "takes a scholarly, independent approach" - as companies, individuals and foundations may become sponsors of wings of the Virtual Library. According to the JVL, the Library covers material that cannot be found anywhere else in the world, such as information about joint U.S.-Israel projects, and the treatment of Americans during the Holocaust. It explains that it received permission to use materials from the Library of Congress, from the American Jewish Historical Society, the Anti-Defamation League, the Simon Wiesenthal Center, the Ministry of Foreign Affairs (Israel), and Prime Minister's Office, Rabbi Joseph Telushkin (author of Jewish Literacy), and dozens of other resources.

The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress and Vital Statistics and Reference.

The JVL is constantly updating, changing and expanding, and includes more than 60,000 articles and nearly 10,000 photographs and maps related to Jewish history, Israel, Israel–United States relations, the Holocaust, antisemitism, and Judaism, as well as various statistics, information about politics, biographies, travel guides, and Jewish women throughout history. The website includes the complete text of the Tanakh and most of the Babylonian Talmud. The JVL contains many articles and studies conducted by AICE, principally involving American-Israeli cooperation. In addition, it has information about Israel education in America, including information about Israel Studies and course materials on Israel-related subjects. It also provides book and movie reviews, a "latest News" page, many publications, and a "Virtual Israel Experience" online project.

Reception

In fact, a PBS web page for the film The Jewish Americans lists the JVL as a resource "For Statistics and Analysis About Jews in America Today", with the description, "A division of the American-Israeli Cooperative Enterprise, the Jewish Virtual Library is a comprehensive

online Jewish encyclopedia, covering everything from Antisemitism to Zionism. More than 13,000 articles and 6,000 photographs and maps have been integrated into the site. Their Vital Statistics section has an exhaustive list of current statistics and comparative data." The Jewish Virtual Library has been cited by CNN, New York Times, BBC, CBS News, Fox News, The Los Angeles Times, USA Today, Bloomberg, among others.

It is listed as reference by academic libraries at Pennsylvania State University, Michigan State University, University of Washington, King's College, London, and the University of Delaware. JVL states that it has received awards from Britannica Internet Guide Selection, USA Today Hot Site, and the Best of the Jewish Web from the Jewish Agency for Israel, the Academic Excellence Award from Study Web and others. John Jaeger, in an article published by the Association of College and Research Libraries, said of the JVL: "This library, once it is entered, is more like a living encyclopedia than it is anything else.

One has options to click on, such as history, women, biography, politics, Israel, maps, and Judaic Treasures at the Library of Congress, with each launching a person into a different realm. The site is extremely well put together."[Karen Evans of Indiana State University wrote that the site is comprehensive, with "easily accessible, balanced information".

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A Subtle Representation of Child Life in R. K. Narayan's
Swami and Friends

Ms. Hegde Rashmi

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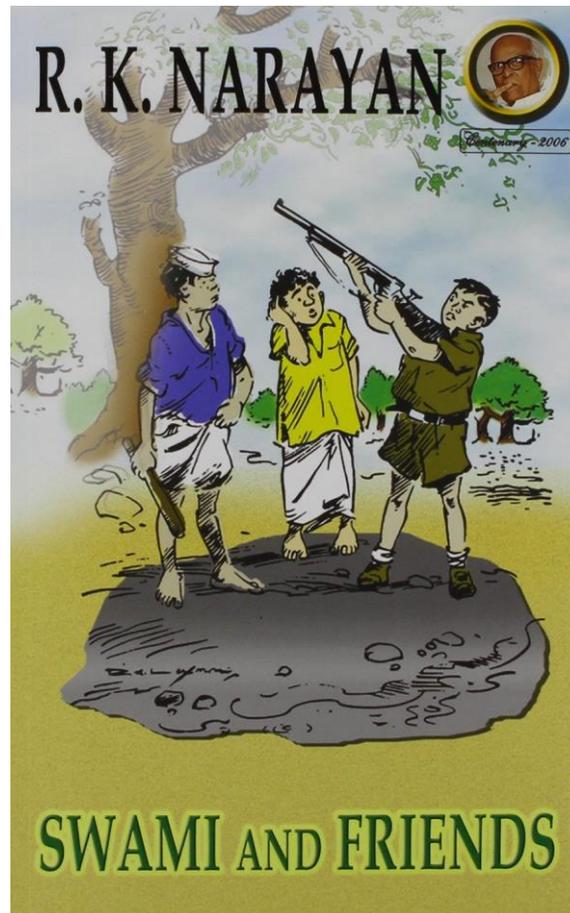
Abstract

The ways in which childhood is socially constructed, as well as culturally and historically situated, will obviously differ from place to place. '*Swami and Friends*' clearly illustrates the unscaled heights of imagination, from a child's point of view, in Narayan's world of fiction. Narayan's stories, cossetting with children, explored their psychology abundantly. The element of innocence as well their deeds that causes mental anxiety and fear complex in their tender minds is

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depicted in very distinctive style in his classic story *Swami and Friends*. This paper attempts an analysis of Swami's character within the Indian milieu of childhood and adolescence.

R. K. Narayan

Widely regarded as one of India's greatest 20th-century English writer, R.K. Narayan is as relevant today as he was during the early days of Indian-English literature. Reckoned as the painter of modern India, R. K. Narayan is a storyteller with a sharp convincing outlook. The unabridged realities of life are appropriately painted by the great maestro R.K. Narayan in every novel and short story he penned. A masterpiece as it has been stated, *'Swami and Friends'* is the very first work of R.K. Narayan set against the backdrop of the fictional city of Malgudi. In Narayan's world of fiction *Swami and Friends* clearly illustrates the surmounted pinnacles of simplicity and imagination, from a child's point of view. Swami and Friends, the novel of innocence, "offers us a pure escape into irresponsible boyhood" (Morning Post). Swami remains to this day Narayan's illustrious literary creation.

Swami and Friends and Psychology

Swami and Friends, when perceived from contemporary understandings of child psychology, illustrates remarkable characteristics of R. K. Narayan's skillful composition. Within the discourse of *tabula rasa,* the child is always in the process of becoming an adult-in-the-making with explicit learning requirements that grownups have to adhere to effectively.

The disciplines of psychology and sociology have made a significant contribution to contemporary understandings of childhood. In general, psychological research has concentrated upon the individual child, whereas sociological research has been involved in children as a social group. A contemporary US-based study elaborates upon the theme of childhood by indicating that children's contribution to the family in western contexts is economically worthless but emotionally 'priceless' (Zelitzer 1985). Drawing upon the Romantic discourse French philosopher Jean-

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Jacques Rousseau (1712–78), claimed that children embody a state of innocence, purity and natural goodness that is tainted when they start dealing with the corrupt outside world.

John Locke believed that children were born passive "blank slates" (tabula rasa) and were formed through their experiences in the environment. Swami's innocent observations about the world around him along with his suppressed thoughts that he dares not share with his friends for the fear of mockery reflect the usual thought process of a child which has been skillfully captured by the author's attention to detail and description. The novel is set in pre-independence era and it orbits around a pre-adolescent boy Swaminathan living in Narayan's fictitious town Malgudi. The novel paints the life of boys in South Indian schools in pre- independent India, and highlights much of R. K. Narayan's personal experience of his childhood. The plot revolves round Swaminathan shortly called Swami by his family and friends, the hero, and his friends Mani, Shankar, Somu, the most intelligent boy of the class, and Rajam, a late arrival, brilliant and charming, the son of the Police Superintendent. The reader is led very smoothly through a vivid portrayal of the thoughts, emotions and activities of the school boys' life. For the readers this novel is a breath of fresh air that takes them into nostalgia of their childhood memories.

Innocence of Childhood

Purity and innocence of childhood in R. K. Narayan's novel *Swami and Friends* examines how childhood not only embodies fun and laughter, purity and innocence but also equally self-centeredness, snobbery, vanity, callousness, cruelty and jealousy that can be seen among adults. The entire novel focuses on the life of school boys. The schoolboys have their own joys and sorrows, fears, hopes expectations and dreams which may seem trivial to adults, but which are much exaggerated by their imagination and seem much more important to them than they would to an adult person. Even simple or normal situation may give them heavenly joy or deepest frustration. The cricket match becomes a matter of life and death for the boys in the novel. Approaching childhood from a cultural perspective Raymond Williams (1961, 1989) who famously claimed that 'culture is ordinary', referred to culture as a 'way of life' that makes sense to individuals in a particular community. This perspective also sees culture as a form of action, it is not just something that people have, it is also what they do (Kehily and Swann 2003).

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Tabula Rasa Discourse

The *tabula rasa* discourse draws upon the philosophy of John Locke who developed the idea that children come into the world as blank slates who could, with guidance and training, develop into rational human beings. Children lack the power of authority as they occupy a powerless position in society from a sociological perspective. They tend to rebel as a consequence of this social embodiment during their adolescent days. This understanding about children and childhood is so well engaged by R.K.Narayan to illustrate Swami's innocence, vivid imagination and natural tendency of agitation. The characterization of Mani and Rajam illustrate Swami's swinging moods of a young adolescent caught in no man's land. There are some acts wherein we find Swami openly exhibiting the natural tendency of rebellion which can be perceived as a fragment of growing up period. In one such act standing fully exposed to the Head Master of Board School for bunking drill practice, Swami, sensing the looming punishment, gets primed:

"He hardly knew what he was doing. His arm shot out, plucked the cane from the Head Master's

hand, and flung it out of the window." (Swami and Friends, 144)

Social Learning and Cognitive Development

Vygotsky (1978) argues that social learning precedes and directly influences cognitive development. This understanding regarding adolescents in research studies can be applied to Swami's association with his family, friends and teachers very aptly. The usual traits of a ten year old who loves loafing about in the sun and as any other child despises examinations makes Swami a natural personification of a school boy in our social milieu. The novel is noteworthy for the author's understanding of child psychology and for his depiction of the carefree, cheerful world of school boys in a very natural and realistic fashion. Narayan pens the characters and their actions as they appear at the school stage. The intricacies of a child's innocent world is classically portrayed and expressed in the character of Swami.

Swamy and Friends – Inevitable Sad Music of Growth!

Graham Greene says: "It *(Swami and Friends)* is a classical school boy story of a child, written with the same understanding sense of beauty and sadness". The novel deals with the

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inevitable sad music of growth from dreary childhood onto a contemplative adolescence. Psychology studies reveal that teenagers or adolescent children indulge in taking risks that proclaim their status within their peer group. In fact, teens might notice that being accepted among friends and positioning themselves socially is exceptionally important to them. It might even become more important than family relationships. Swami's relationship with his mother, grandmother and father are succinctly echoed on these realistic trends of a growing boy.

Antics of Swami's Character

In his writing he lucidly pens the antics of Swami's character amidst a turbulent social context very realistically. Narayan is situated within a culture so different from Mark Twain yet they both define the contemporary cultures of human psychology. In their creation of two much popular characters namely Swami and Tom Sawyer we savor the perception of William Wordsworth's famous line "Child is the father of Man."

Vulnerability is another trait of the child that remains so centric in the novel *Swami and Friends.* Narayan shows incredible insight into the psychology of the boy Swami, and his thought process while running away from home. As he runs away from home to avoid the repercussions of his act at school Swami is lost Mempi Forests at some distance from Malgudi. His terrors when caught in a quagmire as his thoughts became incoherent. In depicting his vulnerability a natural consequence for a child hallucinating R.K.Narayan subtly embodies the manifestation of the complex dominant and emotional or psychological distress, anxiety, or confusion of an adolescent youngster.

Ironic Effect

Children assuming the role of adults have been exploited by Narayan for at times ironic effect. In many short stories R. K. Narayan has explored adolescence from various other human perspectives. *Ishwar* is a story of how the built-up stress in the mind of a school boy takes him to madness and how it results into his death. This is no doubt it is still a contemporary issue of education which Narayan grappled in a simple yet grim portrayal. *Naga* is another short story by Narayan about relationship of an adolescent boy who longs for affection and this affection is

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substituted by his association with animals. His stories are unpretentious and accessible to all; his lucid style and sense of humor that could canvas a wide range of emotions embraces the uninitiated instantly.

A Unique World of Boyhood

It is in *Swami and Friends* a unique world of boyhood elements is created with a creative sincerity which embodies Narayan's own pleasant memories of childhood as well as his explicit understanding of social entities. His creation of Swami and the world of Malgudi is drawn in subtleness that makes R. K. Narayan an incredible author for all times. With the skilful use of humour, captured in the world of children, their adventure and misadventure in the mythical town of Malgudi Narayan's boy adventures continues to enthral readers. Gauri Shankar Jha in her book *Current Perspectives in Indian English Literature* says Narayan's work like that of Chekov combines realism with elements of fantasy and a melancholy vision of human experience. It is little wonder that R. K. Narayan is one of the most loved writers and probably will be counted as one of the greatest for years to come.

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Historical Truth in Salman Rushdie's Midnight's Children

P. Shanmugapriya, M.Phil. English
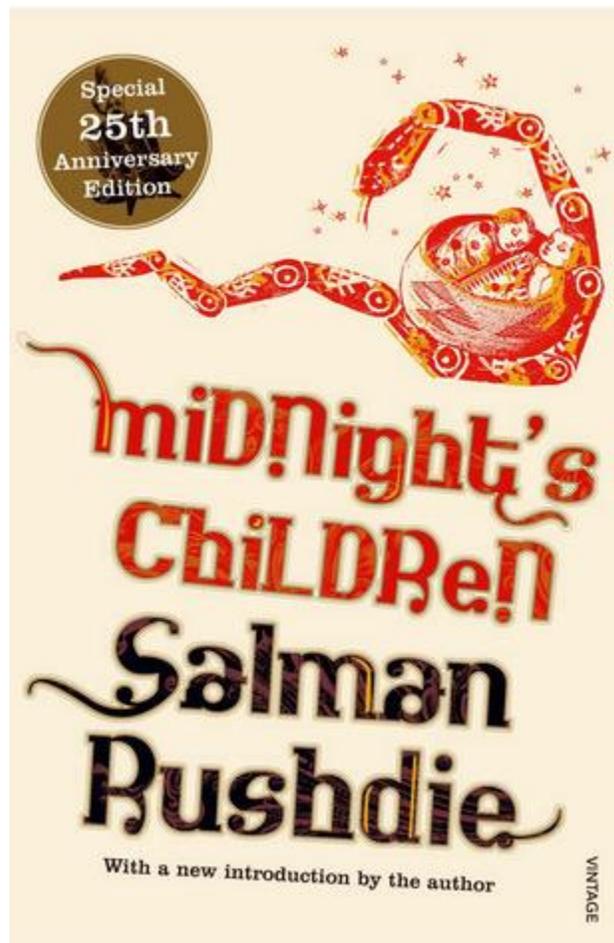
Abstract

Midnight's Children by Salman Rushdie deals with India's transition from British colonialism to independence and the partition of British India. It is considered an example of postcolonial literature and magical realism. The story is told by its chief protagonist, Saleem

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Sinai, and is set in the context of actual historical events. The style of preserving history with fictional accounts was self-reflexive. This novel is an example of postmodern literature.

Keywords: Salman Rushdie, *Midnight's Children,* magical realism

Absolute Truth, Universal Truth, Narcissistic Narrative

In the post-modern literary tradition, an absence of universal truth replaces prior notions of one absolute truth, in terms of history as well as such notions as identity and society. Just as post-modernism dismantles the concept of absolute truth, Linda Hutcheon's concept of the "narcissistic narrative" exemplifies the postmodern undermining of prior traditions. The need for a new way of looking at older historical forms makes Midnight's Children a prime candidate for analysis in terms of narcissistic narrative, providing an example that explores new views of history.

Ultimately, Saleem Sinai, the narrator of Salman Rushdie's *Midnight's Children*, exemplifies narcissistic narrative, inviting the reader to participate in creating and discovering an alternative to the typical historical traditions of historical truth as merely recorded facts: memory and the process of recalling memories produces individual histories that overlap some aspects of recorded history yet remain unique, individual versions of history.

The Theme

The theme of *Midnight's Children* is clear. Born at the hour of the creation of India and Pakistan from colonial British India, the children are the masters and victims of their time. Born to be destroyed by the weight of history, their lives reflect the destiny of their society. Cardinal political events in Indai's modern history are directly echoed in momentous happenings in their lives, while the cultural history of past Millennia forms the backdrop of the action. History and myth painfully merge. Speaking for all the children, Saleem cries out, "why, alone of all the more-than-five-hundred-million, should have to bear the burden of history".

Saleem's Memory

His memory serves as a way for Saleem to shape India's history to fit in with his own, and the reader sees only his interpretation of the country's history. But, Saleem's mistake causes his readers to be skeptical of his narratives because the truth behind them is flawed by the

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missing information. Lastly, Saleem is able to recount India's colonialism by encountering personal struggles, tragedies, and other crucial events at the precise movement that India does. His own birth happens to take place as India is partitioned and created into a new nation. This incident marks the beginning of Saleem's journey into becoming completely tied to India.

Saleem's Life

Saleem prospers as India does but also suffers the same way that India does. He calls the country his twin because the two share such a close bond, which is why he chooses to tell India's history in the first place. He states, "I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country. For the next three decades, there was to be no escape" (3). Saleem is essentially an allegory of India because he brings together India's past, and future in order to fully describe what happened to the nation after being split up and reinvented.

History's Meaning Determined by the Present

History is individualized and history's meaning is determined by the present. Here the story proves that the history of their lives not logical. One day, Saleem loses a portion of his finger in an accident and is rusushed to the hospital, where his parents learn that according to Saleem's blood type, he could not possibly be their biological son. After he leaves the hospital, Saleem is sent to live with his uncle Hanif and aunt Pia for a while. Saleem returns home to his parents, Hanif commits suicide. while the family mourns Hanif's death, Mary confesses to having switched Saleem and Shiva at birth.

Rushdie's Narrative

Rushdie focuses his narration on his memory throughout the novel. He deposits a multiplicity of histories that are comprised of a mixture of ur-history and memory. History is ambiguous because reality is ambiguous. The search for a single united historical truth is unreliable; Saleem's narration is also unreliable; he himself acknowledges them at several instances.

Rushdie's narrative not only contains textual aberrations from typical narrative but also houses oral narrative within the narcissistic narrative. The self-aware narrative process that

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addresses the audience and creates new rules while undermining conventional forms reflects the process of oral story telling. The elements of oral narrative overlap and work with the elements of narcissistic narrative and simulate the function of memory in history: both the narrative style and memory undermine traditional forms. Just as a person's memory jumps from one event to the next, without chronological sequence in many cases, Rushdie's narrative also leaps from one memory to the next, often interrupting itself in order to make room for a certain memory.

Narrative Connection with Memory

Wilson also observes the narrative connection with memory, as elicited by the narcissistic and oral elements of the narrative. Rushdie transcends traditional limits in his use of narcissistic and oral narrative. These artistic conventions not only relate a story but also mimic the function of memory and thereby help redefine history as individual rather than a single historical viewpoint shared by all. Focusing on memory throughout and through his narrative, Rushdie undermines the conventional ideas of history and posits a multiplicity of histories that are comprised of a *chutnified* mixture of history and memory.

History Is Unreliable?

Rushdie portrays history as unreliable when one searches for a single unified historical truth. To emphasize this point, Saleem's narration is equally unreliable, a point the narrator himself acknowledges at several instances. The most memorable of these instances occurs when Saleem admits to lying: "To tell the truth, I lied about Shiva's death". In Midnight's children, Rushdie undermines conventional forms of history, narrative, and truth. The validity of memory as a truthful account of history is offered as an alternative to ur-history. Rushdie presents a fragmented view of history that stems from the imperfect and partial nature of memory, as evinced in Saleem's narcissistic narration.

The fragmentary history gains emphasis from a narcissistic narration that mimics memory through its orality and destabilizes not only language but also the idea of recorded history as the one true history. Inviting the reader to participate in the discovery of alternative truths, the narration exemplifies Hutcheon's concept of the narcissistic narrative as it undermines conventional forms and suggests memory and individual perception as a means of grasping a

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reality. The individual's reality may differ from recorded historical reality yet remains valid. The limit of the idea of alternate truths resides in memory and how one manipulates that memory.

One may choose to alter memory by the definition of others or one may retain that which provides the most meaning to that person. Because memory is alterable, both inwardly and outwardly, it is imperfect. Inwardly, one may "misremember" an event yet the sense of reality memory gives to that "false" event makes it as valid as the recorded truth. Outwardly, one may alter memory according to that recorded truth of history.

Individual Perception and Participation

Individual perception and participation allows Saleem, as well as the individual, to accept that which makes the most meaning to that person. Rushdie invites the reader to analyze the function of memory and the definition of historical truth. In doing so, he concludes and encourages the reader to conclude that "It is memory's truth, he (Saleem) insists, and only a madman would prefer someone else's version to his own.

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A Lesson Before Dying: A Paradox of Religiosity

Mrs. J. M. Shoba

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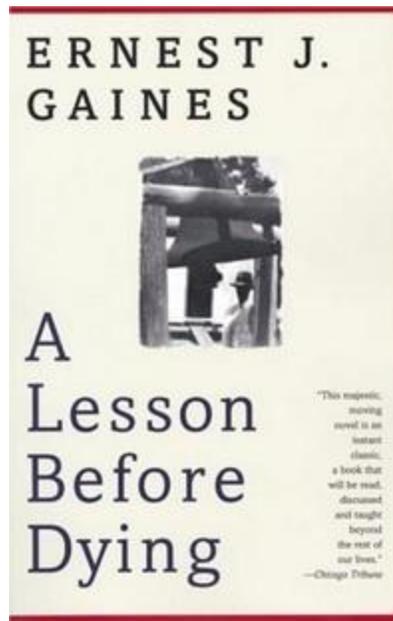
Abstract

The characters in the novels of Ernest J Gaines portray and uphold the Christian dogma indisputably. The religiosity of the Black community is so obvious in all the works of the author. Gaines explores the imposition of religion on the Black man and the oppression in the name of religion in a very subtle and light manner. The religiosity becomes stifling for few characters in *A Lesson before Dying* whereas the other characters visualize the redemption of soul as a higher calling. Gaines handles the 'rhetorical manipulation' without overtones through his characters. Though he is criticized for the 'soft treatment' of the "White God" and their religion, Gaines does not waver in his stand. He brings out the paradox of the religiosity the Black people have and also tries to create a "text of religiosity" through his characters. This paper analyses the paradox of the religion that the characters claim to profess in the novel *A Lesson before Dying*.

Keywords: Ernest Gaines, *A Lesson before Dying,* rhetorical manipulation, religiosity, paradox, imposition, oppression, Black religion

Introduction

A Lesson before Dying is an apt novel of Gaines that portrays the Jim Crow generation as a people toiling in their land as well as for their rights. The Black community is portrayed as learned and empowered by the whites, but the real liberation is yet to be found by the Blacks. The Blacks are educated but they are not accorded equality. The present generation had to struggle with the whites, poor life style, agonized past, and disillusioned youth community. They try to find solace in the religion they adopted. The religiosity of the Black community is subtly ridiculed by the author who feels that the education of the mind is more indispensable than the practices of the church.

Ernest J. Gaines

Courtesy: http://www.hurstonwright.org/ernest-j-gaines-and-junot-diaz-to-receive-2016-legacy-awards/

According to Gallagher, religiosity is "individual's conviction, devotion and veneration towards a divinity. However, its most comprehensive use, religiosity, can encapsulate all dimensions of religion, yet the concept can also be used in a narrow sense to denote an extreme view an over-dedication to religious rituals and traditions". The religiosity of the Black people is evident in their life style. Their mannerisms, church going, etiquettes, etc., reveal their religiosity. But Gaines presents it as a paradox in all his novels. Gaines feels that the African-American society is deep rooted in the voodoo culture unconsciously.

The oppressed Blacks found 'their calling' in political movement where they garnered their strength and showcased their oneness. The Christian faith believes in salvation and liberation of mankind. They advocated this preaching to the slaves from Africa. The Blacks were simple people who trusted their white master. The snobbish whites degraded and humiliated the religion of the Blacks even as they evangelized and propagated Christianity. They considered the Black community as a barbaric race.

The Blacks believed in Christianity. They accepted the dogma of this religion practiced most by White people at that time in the United States and started following Christianity. Christianity was seen as a religious symbol for their tired soul as they were promised deliverance and hope. They were ensured of liberation of mind, body and soul. The Africans saw religion as a consolation for their deprived soul. Years of oppression and subjugation of the Blacks and the need for an identity in a new country, made them adapt to a religion that was full of hope.

Even after years of servitude, the Blacks never had their due owed to them. Kelly states that the whites only "disenfranchised" the Blacks, never meting out equality. The stigmatized Blacks found solace and comfort in the religion propagated by the whites and throughout their lives were followers of this faith. The core of the Afro-American was always fond of the elements of his faith, the return to his own legacy. He was attracted to the pecan trees, the cemetery and other things which reminded them of their culture and tradition. The African-American Christianity was a highly religious community.

Paradox in Gaines' Novel *A Lesson before Dying*

The turbulence of "to be or not to be" is evident in the characters of Gaines in *A Lesson before Dying*. This paradox is permeated throughout the novel. All his characters are presented as either believers or non-believers of the Christian God. Though they are non-believers they are part and parcel of the Christian dogma as is evident in the character, Wiggins. Gaines presents the teacher as a person who is in "existential dilemma" in all domains. He cannot forgo his people or his religion and he stays with his community reluctantly.

Jefferson is presented as an illiterate of mind and soul. Gaines presents the paradoxical nature of Jefferson when he questions the existence of afterlife. He is not very clear if there will be any transformation in himself. The story begins with the preacher advocating the teacher to believe in the "higher calling" but ends up in non-belief of the very dogma that he propagates. The paradoxical nature of the justice rendered is evident in the transformation of the White officers who are in charge of the execution.

Kneeling Down

For Jefferson, kneeling down of the entire Black community in unison is questionable as to what they are seeking from the "Father in Heaven". The infused Christianity in them refuses to acknowledge the injustice rendered to one among them. They are infused with the religiosity that they forget that "deliverance comes from God". Wiggins is skeptical of the faith as he wants them to understand and follow a faith and not as a tradition. Wiggins mentions the ladies as boulders, etc., to objectify the emotions and religion of the Black community. They do not venture to question whatever is necessary. This acceptance angers the teacher.

Grant and Ambrose – Gaines' Presentation

Grant rejects the faith of Ambrose as he feels it is the white man's faith. But in the end, Grant accepts and proclaims that Ambrose was braver than him. This paradoxical element is abundant throughout the novel. Gaines feels highly perturbed by the untimely and unnecessary death of the Black people and he himself does not find an answer to the brutal inhumanity extended on the Black community. He feels disheartened by the injustice rendered to his community. He vents out his ire in a subtle manner that categorizes Gaines as a "soft writer". The rhetorical manipulation or "dual meaning" that he employs calls attention to the sufferings of the Black community in rural Louisiana.

Paradox of the Electrocution Chair

The electrocution chair is presented as a paradox too. The chair is personified and it is taken through the streets as Jesus was taken through the streets and people welcomed him before his imminent death. The electrocution chair is full of noise and gloom and the author presents it as a personified instrument to highlight the gloom of capital punishment. In the words of Grant, the

Blacks have only three choices to be "brought down to the level of beasts" or "to run and run" or "to die violently". This element of gloom and death is prevalent and is presented candidly by the author. The fate of the Blacks cannot be voiced in a more appalling manner.

The Blacks see the execution of Jefferson as manslaughter whereas the Whites are worried that the execution has to be carried out sans problem. This is the paradox that Gaines candidly expresses in *A Lesson before Dying*. The Whites who have given them their God fails to give them their desired humanity. They treat the Blacks with condemnation and ridicule that they forget the tenets of the Christianity they follow.

Rhetorical Manipulation

The author employs "rhetorical manipulation" to highlight the "veiled" atrocities of the White in the name of religion. The entire novel treats the execution of Jefferson in comparison to the crucifixion of Christ. The date and time set for the execution "Between noon and three" signifies the death of Christ on the cross. The author has employed this manipulation to stress on the intentional chastising of the Black community by the whites for no fault of theirs. He expresses his grief on the redundant execution of the Black laborers who fall prey to the whims and fancies of a white judicial system. The Black's predisposition towards the whites' religion is purely, highly religious and they trust both the white rule and the white's religion. This is apparent in the manner the inspector inspects the school where Grant works. The inspector is keen to find out if all the children knew the flag song and if they can recite the Bible verses instead of giving proper sanctions and materials to Grant Wiggins. He does not acknowledge Wiggins as a learned man.

Wiggins as an Angry Young Man

Wiggins is portrayed as an angry young man who is dumbfounded that there has never been a revival in his society. He is pained when he has to mute himself before the whites. He could not understand where the problem lied. The civil rights movement could not deter the white man in looking at the Black as a member of the down trodden community. The mention of "You won't forget the doctor, Sheriff?" is intentional by Gaines as he was pained by the death of young man in his county. Gaines mentions this incident in one of his interviews. He mentions it delicately revealing the emotional trauma the man would have faced in facing the chair twice due to its malfunction.

Pichot says "It's Passable" and this reveals that they really are meaning the electrocution chair and not the welfare of the lady. The reference "Who made them God?" directly questions the authority of the white community. The religiosity of the Blacks is draining them of their voice and they do not wish to question their dogma or belief even during the final days of undergoing extreme humiliation, pain and death. The 'sin box' as a way to eternal damnation is highly ironic of the damnation the Black community they have brought on themselves. Ambrose is extremely hypocritical and he admits he is a liar in his moment of failure. He fails as a preacher to his community. Grant is straight forward in his beliefs whereas Ambrose could not convince the masses of the entailed spirituality as he lacks the same.

Religiosity

Religiosity is prevalent throughout the novel. Gaines uses it to showcase the rude brutality of the white community. The central character Wiggins teaches in the Church, he asks the children to narrate the birth of Christ, he listens all day to the songs from the church, the determination day he faces all through his life but he refuses to believe that all these will set them free. He is shown as a disgruntled man and he is so opposed to the ways of the whites and their religion. "There is nothing but ignorance here" says his teacher. Here Grant fails to understand reality and wants to disprove his teacher.

The reality hits him in a rather shocking way when he goes to see Jefferson and he enquires the teacher "Go'n jeck that switch? He is stung by the helplessness he feels in the case of Jefferson. The preacher wants Grant to "… hit the nail on the head, mister…" implying the nails of Christ on the cross. The preacher wanted the redemption of the soul of Jefferson but was not ready to accept reality. This mere puppetry is concealed by Gaines and he brings out the pain and hurt of the Black community on their preachers who were always supporting the white people.

Entire Novel in Grey

Gaines virtually paints the entire novel in grey to emphasize the gloom and imminent death in the novel. The description of the cemetery to the preacher is the greatest paradox. The teacher says he believes on God looking at "the rows of turned-up earth" and reminiscences the untimely

and immature death of his forefathers in the plantations. So when the preacher asks him if he does not believe in the other world, he does not answer but looks at the buds symbolically. The author presents the teacher as a non- believer who he believes in a future life worth living.

The teacher is questioned on his education. He replies that he only knows "to teach reading, writing and arithmetic". This is not very significant education according to the preacher. He feels that the teacher had had no education if he does not have God in him. This is always debated by Wiggins himself throughout the novel. In many places he finds himself at loggerheads with his conscience if 'he believes or not'.

Symbols

The sycamore tree outside the prison is symbolic of Jefferson waiting for his 'Lord'. Jefferson is presented by the author as a non-believer of Christ. But he keeps looking at the sycamore tree outside his prison cell as a ray of hope. Though he had never had God in his life, he tries to believe Him in his last moments. He feels that there will be deliverance for him. Jefferson feels that his non-belief may have triggered his fate.

The termination day observed by the aunt and Miss Emma shows the religiosity of the Black community, but they are only worried about making Jefferson 'a man' in the last few days of his life. Jefferson has never found love in his life which is the basic tenet of Christianity. The determination day songs are also named as "termination day" songs intentionally by the author. The real essence of upholding the religious values and principles loses its purpose as the African American Society is more embedded in religiosity. The religiosity is a balm to the afflicted souls who assume that their solace is in the 'White God'.

Empowering the Lead Character

The rhetorical manipulation Gaines employs empowers the lead character Wiggins who is paradoxical of the faith he knows for generation together. He does not acknowledge his strong conviction even to Vivian. She understands him and tells him that his fear of losing his identity overpowers his belief in the faith. Wiggins does not accept the accusation and simply chooses to ignore her. The nonchalant mood of Wiggins highlights the paradox in religiosity of the members

of the community. They are constantly in doubt as to whether they believe or not believe in their 'White God'.

This paradox is due to the life long suffering of the Black community. There is no deliverance of the mind, body or soul. As the teacher of Wiggins tells, "He hated himself for the mixture of his blood and the cowardice of his being, and he hated us for daily reminding him of it". This feeling of helplessness is evident in Wiggins too.

Conclusion

Rhetorical manipulation is a technique that Gaines employs to expose the paradox in religiosity that the Black community reckoned with. The "double consciousness" prevalent in the characters in "A Lesson before Dying" renders them helpless in forging Christianity and at the same time emerging as free individuals. The traditional religion in the Afro-Americans longs for a sense of belonging. The duality of their religion, the fluctuating ideologies and un-reconciled striving make them easy targets for the whites to manipulate and render injustice to the Blacks. The agony the author faces is evident in the religiosity that the author presents as a paradox. The novel "A Lesson before Dying" is an eye opener to the indifference the Afro-Americans face throughout their lives.

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Subversion of Gender-Roles in Select Fiction of Anita Nair

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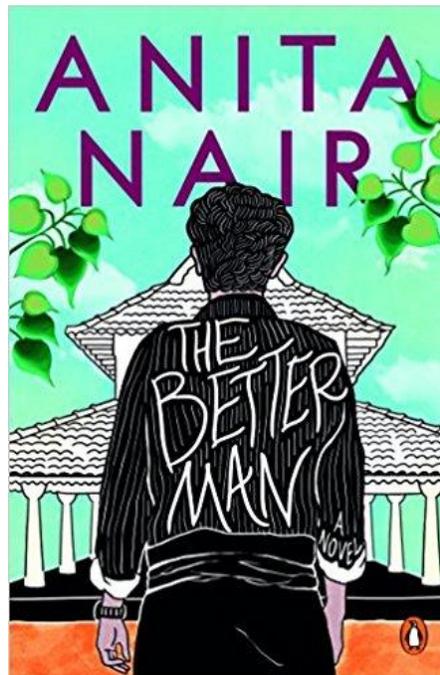
Introduction

The contribution of women writers in Indian writing in English is significant. If names like Toru Dutt and Sarojini Naidu are associated with impressive poetry, those of Anita Desai, Arundhati Rai, etc. are associated with fiction. In the field of women's writing in English the contribution made by Anita Nair to Indian fiction deserves attentive study.

Anita Nair's Focus

Anita Nair exposes the conditions of men and women with wit and humor in a variety of themes. Her novels and writings deal with the social themes besides crime thrillers, a historical

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novel, mythological references and magic realism etc. Anita Nair's fiction suggests an exclusive space for women, a space which helps them deconstruct the mythical identity and a distinct status of their new identity through a subversion of gender roles.

We find in Anita Nair's novels certain interesting processes like subversion of male-female gender roles, the impact of patriarchy as an ideology and its hegemony.

These aspects have been discussed in relation to the thematic organization of the novels in this paper.

Women Empowerment and Subversion of Gender Roles

The theme of women empowerment and subversion of gender roles is unfolded in the novel *The Better Man*, in the stories and characterization of Meenakshi, Anjana, Valsala, Damayanti and Parukutty in different levels of intensity. If this theme is very conspicuous in the story and character of Meenakshi, it is partially manifested in the stories and characters of Anjana, Valsala, Damayanti while in the case of Parukutty's story and character, this theme unfolds itself in a dilute manner.

Meenakshi

Meenakshi is related to Mukundan Nair, the protagonist, as a once-removed cousin. As children they grew together, played together and had initiation to formal education together. She was not only his companion but also his 'soul mate'. When they climb the Pulmooth Mountain together, it was she who was inspired first by the scenic beauty of the landscape from the top of the mountain and said, 'someday I am going to that far', (p. 52) and he too expresses the same wish. Here it is Meenakshi who suggests an ambition to Mukundan. This shows her individuality is shaped better than that of Mukundan. When they come off age and Meenakshi has her first menstruation, their meetings were prohibited. They meet secretly and 'His need to be with her was more than hers.' This shows Mukundan's dependence on her who is equal to him in age as an adolescent. Whenever he tried to occupy her bodily terrains, and tortures her, she doesn't accept him in a docile manner. On the other hand, she shows her resistance violently:

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Sometimes she would let him draw his secret vicious pleasure from her pain. Sometimes she would raise her foot and expertly kick him in his ball. Painful enough so he would let her go and light enough to cause no real injury (TBM p. 54)

Gradually she allows him to make love to her in a manner of innocent adolescence. As time passes he forgets her and thinks that she has also forgotten him. Yet when he meets her next he tries to embrace her. But she gently pushes his hands away. This also shows Meenakshi's strength of decision-making and individuality of behaviour. As an adolescent she is attracted towards naxalism. The narrator observes:

Meenakshi had become a Naxalite. Armed with books on revolutions and driven by the mythical powers of Stalin and Lenin, Meenakshi had pledged to cleanse the earth of bourgeois vermin. And her first target of attack was Achuthan Nair— Mukundan's father, her uncle. Feudal landlord. Tyrant. Master of oppression. (TBM p. 56)

Naxalite Meenakshi

However, her *naxalism* is not very violent. Young naxalite used to meet on the top of Pulmooth Mountain. Meenakshi's attraction for naxalism is not so much serious as an intention to escape the suffocation and boredom of her life at Kaikurussi. Therefore, the activities of Meenakshi and her naxalite companions are not severe. In other places naxalites were creating havoc by killing policemen in broad day light, by burning grain-laden barrens and by kidnapping rich merchant's sons. Therefore, people are afraid of Meenakshi including Achuthan Nair. For, her naxal violence is just hollow to keep people away from her. Even Achuthan Nair warned his men to keep her in good humour and not to provoke her. This shows how Meenakshi can influence even people like Achuthan Nair, a tyrant, with her courageous behaviour, not indulging in any violent crime. While Mukundan wished that Meenakshi with her naxal companions could have killed his father, of which he is incapable. Meenakshi just threatens Achuthan Nair and does him no harm. This shows her natural courage and human kindness as a mature feminine figure.

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That Meenakshi can take bold decisions herself, admire beauty and art is proved when she falls in love with Balan, a handsome, well-built and strong Kathakali dancer two inches taller than her. Once she also confides with Mukundan that her husband Balan will take her along with him on his dance performance tours and finally she will be able to escape the prison of her Kaikurussi life. Here we can see the diametric contrast between the personalities of Mukundan, the protagonist and Meenakshi, his cousin. If he is an utter coward unable and even to get married until his retirement, Meenakshi leads a very active and courageous life, falls in love with Balan, marries him and with an enthusiastic optimism wants to escape the suffocation of her limited life at Kaikurussi and to reach green pastures at large. This is how her aspiration, 'someday I am going that far' is materialized.

Suffering under Patriarchy

But destiny like patriarchy has been unkind to Meenakshi. After their marriage, pregnant Meenakshi gives birth to a son and Balan never comes back to Kaikurussi to take Meenakshi away with him. When her relatives and neighboring women at Kaikurussi shower their feigned sympathy over her, she is aware of their inner evil and can curse them for their crocodile tears. However, she can't hide her spite and curses them silently as follows:

She pretended to listen with great humility while heaping a thousand curses on their heads. May a freak storm drown your hay! May your brother hang from the gallows! May your husband be bitten on his penis by a scorpion when he squats to urinate behind some bush! (p. 58)

Family Responsibility

Meenakshi doesn't regret her abandoned state and her responsibility to bring up her little son, Mani and support her old widowed mother, as ordinary women do. She works hard, and with the permission of the village Panchayath opens a Balwadi where poor and orphan children are fed with milk and taken care of such that she is able to take care of her own son also. She runs a small petty shop selling bangles, ribbons, buttons, toffees, stationery items, vegetables, small medicines to make both ends meet and she also does business as an insurance policy agent. She also takes care of her husband Balan who is suffering from TB and whom she brought to Kaikurussi. She

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takes a courageous decision to leave Kaikurussi for Trissur to work as a matron in a working women's hostel. Her decision to leave Kaikurussi is caused by the treatment she receives from the villagers of Kaikurussi. The way how Mukundan reacts to her decision reveals her character:

Kaikurussi to Trissur

The very idea of Meenakshi going away made him feel uncomfortable. It was like being told that the Pulmooth Mountain was going to be leveled. Some things and some people suggest permanence. (TBM p. 249)

Meenakshi's early enthusiasm for life, her energy, originality of thought, fearlessness, maturity of mind and body, presents her character to the reader as a pleasant relief vis-a-vis the character of Mukundan Nair as a man. She is more dynamic, vivacious and courageous than him. Even at a later stage in life, in spite of her unhappy married life, she never loses her courage and hope. In this respect also her character offers a complete contrast to that of Mukundan Nair, the protagonist of the novel. Her final decision to leave Kaikurussi, her native village, is an antithesis to that of retired Mukundan who has always tried to be away from Kaikurussi, but who returns to the same place in his superannuated life. This is a complete antithesis and subversion of gender roles. Anita Nair has portrayed the character of Meenakshi in a deft manner to underscore the subversion or reversal of stereotypical gender roles.

Valsala and Subversion of Gender Roles

The next female character that illustrates subversion of gender roles is Valsala, the wife of Prabhakaran Master, a school teacher. As a young girl Valsala was bubbling with natural passion and perhaps she had dreamt of a Gandharva making love to her. Her mother, when she was a young girl had warned her not to step out in night when the Pala tree blooms in their compound, into a flower:

When the *pala* tree's fragrance fills the night sky, the Gandharvas come prowling, looking for virgins to seduce. Once a Gandharva has spotted you, there is no escape. He'll make you his slave with his soft voice, gentle caresses, and sensual magic.

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No mortal man will ever be able to satisfy you then,' her mother had said in an inexplicable voice, as if she were reliving memory. (TBM p. 128/129)

Under Dominant Patriarchy

But later her marriage with Prabhakaran Master completely shattered her hopes because he has never appreciated her beauty, nor has he quenched her thirsty desires. Consider the following passage about her husband, Prabhakaran Master's behavior:

He never looked into her face or tried to fathom her desires. He never felt the curve of her hip or cupped the fullness of her breasts. He never whispered in her ears how beautiful she was or tried to show her with caresses how desirable she was. He couldn't even fill her womb with a child. He was preoccupied with his body, his illnesses, the strain of keeping forty unruly boys under control all day, and staying clear of school politics. Sleep was his only escape, and, curled on his side in a foetal ball, he drifted into a state of blissful non-existence broken only by little snores. (TBM p. 131)

She grows up to her fortieth year in such an uneventful life, finding no outlet for her desires and no Gandharva seeking her company. Consider the narrator's comments:

Valsala was just another housewife enmeshed in her daily chores, the upkeep of the compound, and watching television every evening. There were no surprises in her life.

Valsala had never known an awakening of her senses. Not once in her life had a rare and exotic flower blossomed in her yard, filling the air with its overpowering fragrance. (TBM p. 128)

Sudden Awakening and Finding a *Gandharva*

Suddenly one night the Pala tree at her door step has bosomed. Her passions are enkindled. In those days, a young man, Sridharan happened to become their neighbour. He was twenty-nine years old, but Valsala, eleven years older than him, doesn't mind the difference of the age and considers him as her Gandharva.

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All night, for the first time in many years, Valsala tossed and turned in her bed, breathing in the scent of the Pala flowers. Strange sensations coursed through her. (TBM p. 129)

The next morning, she has a complete shower bath, decorated herself, goes to the Pala tree and invites the Gandharva, her unknown lover:

She stood there rubbing sandalwood paste into her skin, her bare breasts, and thighs. 'Come to me, Gandharva,' she beseeched. 'Can't you smell the fragrance of want in me? Look, the Pala has burst into flower. I know you are there somewhere. Seduce me with your soft voice and caress. Make me your lover, your slave,' she cried into the night. (TBM p. 129)

For a beautiful and passionate girl married at her seventeenth year to an almost impotent valetudinarian, twelve years older than her and who has spent twenty-three years of uneventful, unfulfilled life confined to household routine chores, like Valsala, there is no wonder that in her fortieth year an ordinary, self-centered, businessman like Sridharan appears to be a Gandharva. She is attracted to him and they become illicit lovers. In this way Valsala develops her seemingly immoral love relation with Sridharan in a hurry not to waste her youth further in a dry, mechanical unfulfilled life when she is forty years old.

Evoking Readers' Sympathy

What is important in the character of Valsala is the sympathy she evokes in the reader. From a strict patriarchal point of view, she is a criminal and yet her crime is motivated by her earnest attempts to find fulfillment in her life as a beautiful and passionate woman. It is in this context that the character of Valsala illustrates a subversion of gender roles. At a time even in modern India, a countable number of husbands have been ill-treating, torturing and killing their wives in the name of more dowries, suspicion of fidelity or covering their own inability, Valsala being a woman plays the role of a wicked husband killing his wife to cover his greed and inefficiency. In other wordsValsala behaves like a man and her character in the novel illustrates a

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subversion of gender roles. May be, most of us will not approve of Valsala's behavior, but the truth remains that her life is an example of reversal of stereotypical roles.

Anjana, Divorce and Hard Choice

The next important female character in the novel in relation to reversal or subversion of gender roles is that of Anjana.Anjana is married to Ravindran in her twenty seventh-year when she had lost her hope for marriage. Their marriage proves to be a misfit or mismatch and they seek separation through divorce. It is at this stage of Anjana's life that Mukundan meets her. They become acquaintances, and then friends, and their friendship leads to love. They decide to marry. In the meantime, Mukundan is more concerned with his public image and popularity as a member of the Community Hall committee than his love for Anjana, tries to postpone their marriage and to appease her, he gives her the gift of a golden necklace. Anjana realizes his priorities in life and expresses her indignation as follows:

> When you told me that you were a weak and unreliable person, I told myself that I was fortunate that the man I loved was someone mature enough to know his own limitations. Someone who wasn't afraid to admit it. I was wrong,' she said, pulling her clothes on. 'You are a coward. A smug and completely self-absorbed coward who puts himself before anyone else and then uses his own feebleness of character to excuse it. What a great trick that is! To admit to your frailty so no one will condemn you later on. You disgust me. Please leave,' she said quietly. 'If the committee members hear of your visits, they might throw you out of that precious committee of yours. We don't want that to happen, do we? After all, this is the culmination of your life's dreams. (TBM p.323)

Anjana's behavior when she bluntly rejects Mukundan's love and his golden gift verges on reversal of role, in her effort to assert her self-respect and individual dignity as a woman in spite of her disadvantaged social life as an abandoned wife and a prospective divorcee. In her character the reader finds an element of reversal of gender role though not as intensified as in the case of the

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character of Meenakshi in a virtuous manner and in the character of Valsala in a wicked or negative manner.

Parukutty another case

Parukutty is the last female character in the novel from the point of view of reversal of gender roles. She remained a faithful, loyal and unquestioning wife to her tyrannical and feudal husband Achuthan Nair until she breathed her last. But when her ego and self- respect as his legal wife is jeopardized, she asserts herself in a strong manner. This happens only twice in her life. When her husband wants to bring his concubine Ammini into their house, Parukutty resists him with all her dignity and indignation such that Achuthan Nair changes his decision. Similarly she challenges his decision successfully for a second time when he tries to store the harvested paddy from his own land in their house. Parukutty bluntly says that he can't do it since she knows that he gives this paddy to Ammini. She finally declares that paddy harvested from the field which is in her name only can be stored in their house.

On these two occasions Parukutty's behaviour, like Anjana's, is on the verge of reversal of gender roles, but not in a complete way. Parukutty succeeds in affirming her role as legitimate wife in her life. In this respect her bold confirmation as a wife is not only surprising but also admirable. Any other ordinary traditional wife, would have behaved as Parukutty does.

*Ladies Coupe–***Akhila**

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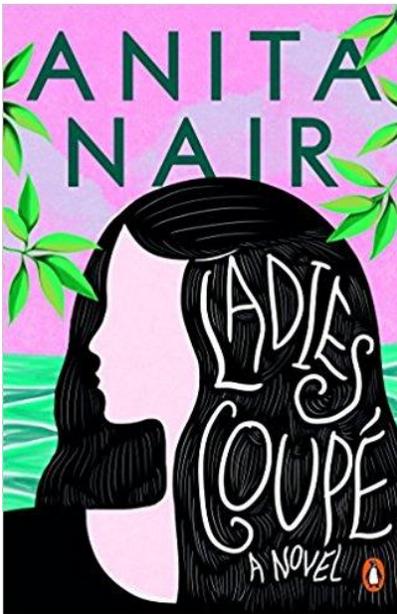
If we reverse the roles of the female characters with male characters, the validity of this assumption will be confirmed in second novel of Anita Nair's,*Ladies Coupe*. For instance,Akhila though she is a daughter takes the responsibility of a family after her father's demise which is the duty of a son she sacrifices her own youth and life, remains a lifelong spinster to bring up her siblings and looks after them till they are settled. Look at the narrator's observation, in this context:

'To Amma, Akhila had become the head of the household. Someone who would chart and steer the course of the family's destiny to safe shores.' (LC p. 76)

In this way Akhila's family responsibilities have not allowed her to think of herself or her own life. The following passage describes how her life changed into a mechanical routine:

The next few years went by without much incident. Their lives were led with military precision. That was the only way Akhila knew how to preserve order and keep her family from floating away from its moorings. Dawns diminished to dusk and Sundays dwindled to be the day when she washed, starched, dried and ironed the six cotton saris that comprised her entire office-going wardrobe. (LC p. 76)

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Narayan, her first younger brother, finished his polytechnic and joined the tank factory as a machinist; Narsi, her second younger brother, the first post-graduate in the family and decided to marry his college principal's daughter who is also a Brahmin but as it was not a good practice for younger brother to be married before his elder brother's marriage, Narayan's marriage was also arranged and the two marriages were performed on the same date and time, in the same wedding hall. Then Padma, her younger sister, had come to maturity and her marriage was also performed when she was twenty-two. Akhila had made all arrangements, arranged money and other ornaments not only for Padma's marriage but also for the marriages of Narayan and Narsi. It is ironical that none of them had ever thought of Akhila's marriage. Even her mother who objected her younger son Narsi to be married before Narayan, his elder brother did not give a single moment's thought to Akhila or her marriage, though she is the eldest of her children. Akhila was hopeful that her mother, if not her brothers would remember about Akhila being a woman and needed to be married. Akhila has been aware of all these things and yet she forgives them and unknowingly sacrifices her personal life and happiness to protect her family.

In her daily travel by the local train to her office at Ambattur, she happens to meet a young man, Hari, by name, who is much younger to her, of Narayan's age; a love affair develops between them. She goes with Hari to Mahabalipuram and spends a couple of days with him to make love without the notice of her mother. When Hari proposes to marry her butAkhila is afraid of social scandal. Time passes by and now Akhila is forty-five. She decides to take a holiday by undertaking a journey to Kanyakumari. By now her mother passed away and her siblings are settled in life. She is a free woman now.She starts and gets off at Kanyakumari and lodges in a posh hotel.

Every morning and evening, she goes out for a walk. Sometimes people stare at her. They are not used to the sight of a single woman all by herself. A foreigner they can understand, but an Indian woman… … she canread their looks. It doesn't matter. She doesn't care anymore.

… Elderly spinster. Older sister. Once the breadwinner of the family. Still the cash cow. (LC p. 270)

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In her evening walks on the sea shore, she comes into contact with a young man, Vinod, who is attracted to her. She calls him into her room and makes love. When he wants to marry her, she gently avoids him. She feels quite independent:

Akhila has no more fears. Why then should she walk with a downcast head?

She throws her head back and voices her triumph. (LC p. 275)

After three days she returns to Bangalore where she has bought a flat and where her sister Padma is also living along with her family presently. Padma and her brother Narsi try to exploit Akhila, persuade her to be with Padma in her flat while Narayan is sympathetic towards her. Akhila is mature enough not to succumb to their exploitative maneuvers. She wants to call Hari, her former lover, and there is a response of which she is not sure. She takes the response in her own stride.

In the case of Akhila, she takes the initiation to satiate her physical needs like a man and does not shackle herself in the chains of family bonds. Her story and life is a striking example of woman's empowerment and subversion of gender roles.

Margaret Shanti

In *Ladies Coupe`* the next character Margaret Shanti succeeds in gathering the scattered pieces of empowerment into an impregnable whole by taking a highly sophisticated revenge on her egoistic and tyrannical husband who is tamed, when he becomes fat with her overfeeding. Margaret takes a due advantage of Paulraj's defect of gluttony.

The third passenger Margaret Shanti was brilliant as a student and wanted to pursue her higher education up to Ph.D. But on the persuasion of her parents, she has married Ebenezer Paulraj, the principal of a Christian missionary S.R.P. Trust School. After marriage she gradually realizes that her husband treats her no better than a pretty doll in the house.

He is unbearably egotistic and stickler for superficial discipline. He bloats in self-praise and flatters himself of being a man of integration with a public image. Discovering his artificiality in his value system and his biological attitude towards his students, colleagues, school management

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and general public and his vanity of physical fitness, Margaret Shanti decides to teach him a lesson. Her plan of action in this regard was as follows:

> That night my hate propelled me along. Oil of vitriol destroys water. It dehydrates all traces of water from any other compound. But that night I was Aqua Regia. Royal water. All acid and hate. Capable of dissolving even gold, as alchemists knew. Capable of dissolving shame and remorse and keeping my hate for him intact. (LC p. 125)

Note that Margaret's thoughts are orchestrated by chemical terminology as she is an expert chemist. She cooks very delicious items of food and taking advantage of his uncontrolled gluttony, over-feeds him such that he becomes fat, dull, and inactive in a short period of time. This leads to her upper hand in the management of domestic affairs and office matters. The theme of her quest for revenge ends in her victory as a woman and offers her a final sense of satisfaction.

Subversion of Male-Female Roles: Mistress

This significant theme subversion of male-female roles, a recurrent one in almost all social novels of Anita Nair is observed in her third novel *Mistress*. In *Mistress* we find Radha, a female character display individual empowerment and freedom, the prerogatives of man in the Indian cultural context and thus illustrate the theme of subversion of gender roles in the novel, behaving more like a man than a woman. In the very first meeting with Chris at the railway station it is Radha who initiates to shake hands with Chris while he tries to fold his hands as if to indicate Namaste. This small incident is an example of subversion of gender roles wherein Radha behaves like a man while Chris behaves awkwardly as a stranger as well as a woman.

… the young woman stepped forward. 'Hello, you must be Christopher Stewart,' she said. 'I am Radha. Welcome.'

Her hand stretched towards him even as Chris folded his hands in a Namaste as his guidebook had suggested he do when greeting women in India.(M. 2)

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Radha, Angela and Maya

Another example of this theme is Radha who confesses about her pre-marital sex on her wedding night to Shyam, her legal husband. In this respect we find similar tendencies in Angela and Maya. Instead of a man taking a woman lover abroad for companionship, Angela, a woman takes Koman along with her to London.

In a similar fashion, instead of Koman, the man going and meeting Maya, the woman, Maya takes the initiative to visit Koman often. It is Koman who requests Maya to co-habit with him while Maya refuses and decides to go to Madras. Here also we find reversal of gender roles since Maya behaves like a man and Koman does so like a woman.

So is the case with Lalitha. Koman takes the initiative and requests her to marry him but Lalitha refuses for the fear of social stigma. This is another instance of subversion of gender roles. Consider the narration by Koman:

> I proposed marriage to Lalitha. 'Why?' she asked… … 'You in your house and I in mine. Besides, this way there is no room for gossip. … ' …'No, Koman. I prefer it this way. I also know that this way you will never tire of me,' she said. (M p. 416)

In this way the male-like behavior of Radha, Angela, and Maya is illustrative of the theme of subversion of gender roles in different degrees of intensity, thereby dramatizing female empowerment.

Abbreviations used

TBM: The Better Man

LC: Ladies Coupe`

M: Mistress

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African American Dream: A Reading of
Mulatto and *A Raisin in the Sun*

Shubhanku Kochar, Ph.D., M.Phil., M.A. in English
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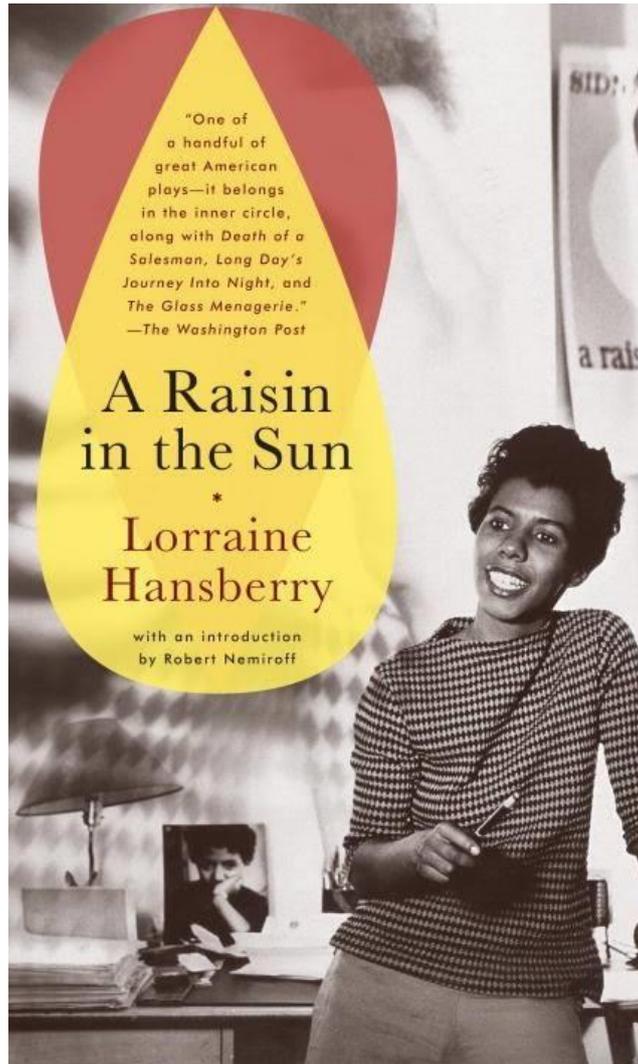
Abstract

African-American Dream is counter narrative to American Dream. To attract more people in American system of melting pot, America circulated a myth called American Dream. The idea was that any person irrespective of caste, creed, color and gender could rise above social ladder and become successful thereby rich, provided one works hard with sincerity. This paper argues that this popular

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version of American Dream was a nightmare for blacks in America. They could not realize or concretize it despite being hard workers, diligent and honest. Both the plays *Mulatto* and *A Raisin* in the Sun materialize this aspect. In the former Robert, a Mulatto boy is barred from attending the college by his white father. He cannot use his father's surname because his father is ashamed of accepting his intelligent son as his own. He cannot enter in his own father's hall through the front gate. Similarly, in the latter, a black family struggles hard to realize its dream of a better house in healthy neighbourhood. They want to buy a clean house in white neighbourhood so that they could live a healthy life but, unfortunately they are threatened to do the otherwise. Their money is stolen, and they are deprived of minimum basic chance of rising high up in their social position. Hence American Dream was only possible for whites not for blacks.

Keywords: *Mulatto,* Langston Hughes, *A Raisin in the Sun***, Lorrain Hansberry,** American Dream, Black Protest, African American Revolt, Civil Rights.
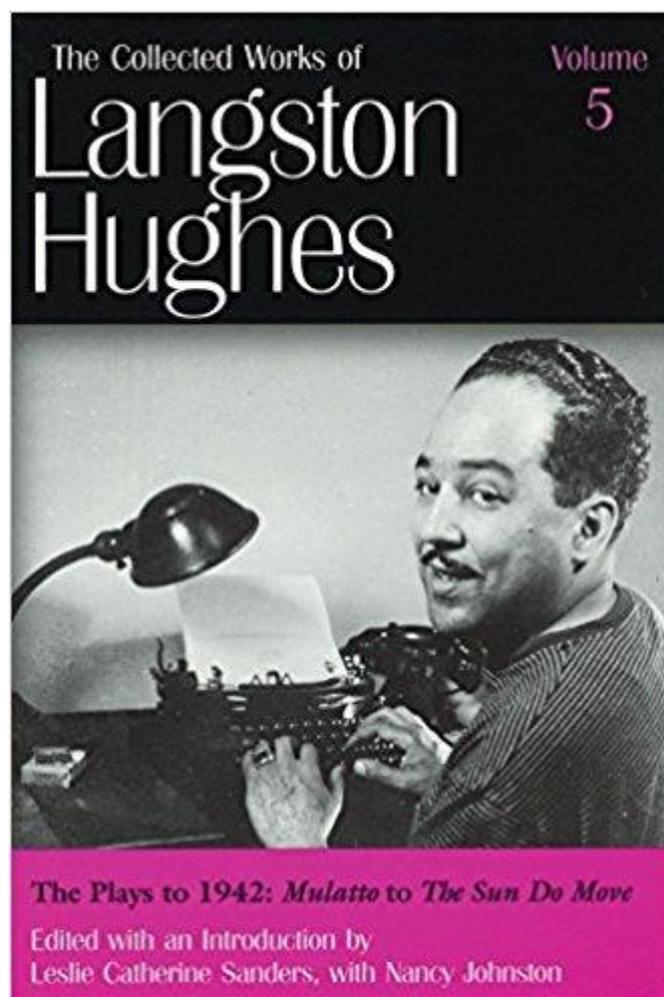
American Dream

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For Churchill, America has always been regarded as land of opportunities. Countless people have reached her shores for better living conditions since her discovery in 1492. These emigrants have been carried by the popular notion of American dream. Though, the word American dream was first coined in 1931 by James Adams in his book *The Epic of America*, the idea had always been there. More than a concept, American dream had been a set of ideas and beliefs. Its seeds are there in declaration of independence which proclaims that all men are created equal and all have right to life, freedom and happiness. The belief that attracted many settlers was that in America one can reach the highest ladder of success without any impediment. If you play according to the rules, your gender, race, nationality, condition of birth will never stop you from realising your potentials.

Economic Growth and Melting Pot

In 17th and 18th centuries, people believed in slow progress with constant hard work. However, in the middle of 19th century, the discovery of gold in California stirred popular imagination and masses became restless for wealth. Many people started reaching California in quest of overnight success. In the 20th century, the idea of growing rich and living life to the fullest has enamoured crowd from Asia and Africa to be part of Melting pot. After world war two, the wave of emigration is motivated by capitalism whereas up to the onset of 20th century, people were largely in quest of political and religious freedom along with land, money and home. In their own country, they were frustrated by religious and political domination of church and crown. Only the close kin of kings and pops were able to live in freedom and wealth whereas remaining masses toiled and suffered. In America, there was democracy. Anyone with potential could rise from the humblest position and could become the president of the country like Abram Lincoln. If you can work hard, no one will stop you from owning land and becoming landlord. If you want to be a doctor, go and study arduously and you will become one with your own hospital.

World of Freedom

You could roam freely anywhere without any fear of court. You could adopt any religion without any duress from any bishop and pop. The state will protect your fundamental rights. In the 19th century, many European governments tried to stop their best men from being lured by the American dream by releasing posters, demonstrating people attacked by lions, hunger, wilderness and savage Indians yet from all over the world crowd poured into American lands and waters giving birth to the concept of melting pot. One can find Britishers, Irish, Germans, Russians, French, Italians, Jews,

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Indians, Chinese and Africans and many other merging and melting into one another and giving birth to the United States of America.

Never an Easy Dream to Achieve!

However, realising the dream of becoming successful has never been easy for the blacks. For Africans, life in America had been very tough. First, they were abducted from their homeland and brought to toil in the new world. They were sold to the highest bidder thus segregating them further from their kith and kin that they made on ships. They were made to work from dawn to dusk. There were laws to keep them in ignorance. After slavery was abolished, they had to face segregation in south and discrimination in the north. Lynching of blacks by whites was common. They had to fight hard for their civil rights. Till today, racism has not disappeared completely.

Focus of This Paper

This paper argues that African-Americans also had dreams to better their lives. They also wanted to enjoy the blessings of American democracy, but racism of north and south did not let them do so. For this, Mulatto by Langston Hughes and A Raisin in the Sun by Lorraine Hansberry have been selected. The effort is to establish that African American dream presents a counter narrative to American dream, because the latter does not give the former a chance to develop richly and fully.

Mulatto: A Tragedy of Deep South

Mulatto: A Tragedy of Deep South 1935 is one of the well-known plays of Langston Hughes. It is considered one of the best plays ever written by an African-American playwright. The action of the play takes place in Georgia, a southern state. It revolves around Colonel Thomas Norwood and his black mistress Cora Lewis and her four children.

The play presents the dreams and aspirations of blacks during 1930s. Though, slavery did not exist in America at that time, yet the blacks are treated like chattel. Colonel does everything in his power to keep his black servant in ignorance succumbing to Cora's plea. He sends his four illegitimate children to school and later to college. William the elder one turns out to be a docile chap but remaining three learn to live life with conviction and assertion. His two daughters Sally and her elder sister learn to adjust with the passive resistance but, Robert his last born proves to be the most troublesome for him.

Robert

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He wants to live life like whites. He always walks with raised head and immense self-confidence. Like other Americans, he also has the dream to move upwards in society. He is a bold lad who always goes about saying that he is Mr. Norwood's son and his name is Robert Norwood. When he was a child of seven, he once addressed Colonel as father in front of his guests. He always walks in and out in absence of Mr. Norwood from the front door whereas other blacks are afraid of doing this. He always keeps telling everyone that he is going to inherit his father's property. He hates other blacks who behave like old Uncle Toms.

Like all the Americans, he believes in the ethos of The United States. He is an intelligent lad. He was the captain of football team in his school. His grades are quite impressive. He is tall and handsome like his white father. Still, he is not able to live his version of American dream because he is not white. He is neither black nor white but a mulatto. This fact further not only precipitates his tragedy but intensifies it as well. This is how he voices his concern, "This was the day I ought to have started back to school – like my sister. I stayed my summer out here, didn't I? Why didn't he keep his promise to me? You said if I came home I could go back to college again" (Shine and Hatch 18).

At last, he dies as a martyr to his American dream. Had he been white, the society would have taken him more seriously and kindly. He would have become a chairman of some company. His colour proves curse for him. He is not atoll welcomed by the dominating structures which otherwise would have embraced him with both hands. In the end, he commits suicide because the notion of rise all and shine all turns out to be sham. He comes back to his mother in the end with just a bullet remaining in his gun and kills himself. Just because he is an African, he has no right to climb upwards. His father rejects him, his mother is unable to help him. His elder brother William castigates him. The society is bent upon to lynch him. His hard work amounts to nothing. His skills and confidence prove good for nothing in his racist society. His American dream becomes nightmare. So what, he is mulatto, he also has every right to grow and be rich by getting a respectable job, but unfortunately his colour and circumstance of his birth prevent him from attaining what he desires the most in the greatest democracy of the world! Ted Shine and James Hatch also remark in this context: "Langston Hughes created a young protagonist of mixed-blood who identified as Black, while insisting that he was entitled to all the rights that whites enjoyed, even if he had to die for them" (Shine and Hatch 4).

American South and Sallie

American south as presented in the play does not wish to educate its black population. There is just a single school in the vicinity of Norwood's plantation, but it is without a teacher. When Sallie

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expresses her desire to be a teacher after finishing her education in that deserted school, Colonel Norwood bluntly denies. He says that he enecialy brought a teacher because he wanted to give Cora's children some education and when it is done, he like other whites does not wish to give a chance to other blacks to learn and grow upwards. So much so that, Sallie and her elder sister while studying in north, have to conceal from him their desire of working in an office as respectable citizens. Infect, he is told that the elder girl is working as a cook in one of the hotels and the younger will also follow her sister's footsteps. With such prejudiced mind-set, how can one dream of rising high.

Black Mother and Children

The biggest dream of any mother is always to make sure the protection of her children. For this, she is ready to go to any extreme. For her, all other material comforts are secondary except the wellbeing of her children. In Mulatto, Cora is a mother who worries more for her children than anything else. Her American dream is not that of home, cars and umpteen wealth, but that of her children's growth and safety. To provide for them, she leaves no stone unturned. She serves Colonel Norwood night after night so that her children might sleep peacefully. It is she who convinces Norwood to send her children first to school and college afterwards. It is because of her efforts that her elder daughter is working in an office and the second one is soon going to do the same. She is not afraid when angry mob enters the house to take Robert back. She faces the mob boldly and appeals, "Yes, he's going to sleep. Be quiet, you all" (Shine and Hatch 23).

Dream Shattered

But unfortunately, her dream to provide for her children under all circumstances shatters when she is not able to send her youngest son Robert to college when he comes to visit her and later when she is unable to prevent him from committing suicide. She tries her best to save him from the mob by sending him upstairs in her own room but he kills himself because he knows that he will be lynched if caught. Here racism frustrates a mother's dream had she been white, she would have been able to discharge her duties without any hindrance.

Lynching and Backbreaking: No Value for American Dream

For rest of the black community in Mulatto, life in Georgia is not at all easy. Lynching and back breaking labour seems to be the only regular thing happening in their lives. There are as many as two references of lynching's in the past other than Robert's which is somehow averted. Whites do not allow blacks to get education. They keep them in perpetual fear and ignorance. They are not allowed

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to speak their concerns. How can one grow in such an environment? Sam, one of the servants of Colonel, runs from the big house as soon as Colonel dies. When he sees that Robert, who has killed Colonel, is running here and there to save his life, he decides to leave the place at once. The other black characters who do not come in forefront, also live in constant fear and pressure. They do not resist against their oppressors. For them, American dream is of no value. Their African-American dream is that of survival. They are least bothered about any material object. They just keep living without expecting much from anyone. If they think atoll of rising upwards, they do not voice it. If they are not contented, they do not exhibit their discontentment either. Perhaps, these people do not dream atoll. And if they do, they keep it unto themselves because the system around them does not let them express it.

A Raisin in the Sun

Likewise, *A Raisin in the Sun*, 1959, is also regarded as one of the best in African-American cannons. It was the first play which attracted worldwide fame by a black woman playwright. It received many awards and accolades. It also presents African version of American dream. In fact, it is a play which looks more like a play written by a white author. The characters in it are engaged in universal issues. Any white theatre goer might have identified with the people and their aspirations demonstrated in it.

The Setting: Chicago

Unlike *Mulatto*, the setting in it is North Chicago. One does not find black men being lynched here. One does not find black women raped here. There is no hint of share cropping. There is no presence of overseers. Yet life for Africans is not easy. Younger family is one of those. There are five members in it. Lena Younger is the mother and head of the family. She has two children, a boy and a girl. The boy Walter is elder and married. He has a wife Ruth and a son Travis. The other one is a daughter named Beneatha. They live in an old and dilapidating house with two rooms with one small window and no bathroom. In fact, on there floor, there is only one bathroom that two families share.

Emerging Civil Rights Movement

All the members of younger family have their dreams. They all want to rise high and live a better life. They all are discontented with their present existence. Somewhere or the other, they are demanding civil rights. Actually, when this play was first performed in 1959, civil rights movement was gaining grounds. When curtain rises, the younger family is waiting for a cheque of $ 10000. It is

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the amount of life insurance policy which has matured because of Mr. Younger's demise. This is the money that can change their life. Each member of Younger family has thought of their plans about the expenditure of the money.

Walter

Walter, the elder son, wants to invest the money in a liquor store with his friends. He has already made a strategy. He tries his level best to convince his mother about overnight success. He is carried away by the glamour of white world. He often thinks about how the rich white men who sit and eat in expensive hotels and he is working only as a petty chauffeur. His life is compressed in "yes sir," and "no sir." Like all other Americans, he also desires to move upwards. He is enamoured by shortcuts. It's not that he does not work hard but he is tired of just working hard. He wants substantial returns. He has desires to educate his son in the best schools possible. He wishes to deck his wife with gold and pearls.

First, he is disappointed when his mother goes and invests money in a house. He tells her that she has crushed his dreams. Later, when he receives remaining amount, he quickly invests it in a liquor store. He was supposed to take only half of the money, whereas, the other half was for his sister, Beneatha's education. Unfortunately, his dream is shattered when one of his co-investors Bobo announces that Willy the man they trusted their money with, has deserted them. He comes down on his knees. It seems to him that he has lost everything. His mother gave him $6500, out of which he was to save half for his sister's education. Now, because of his failure, his sister will also not be able to pursue her dreams. While commenting on the character of Walter, Ted Shine and James Hatch maintain:

> Walter Lee, wants to become a prosperous businessman. Like Willie Loman, the tragic protagonist in Arthur Miller'sDeath of a Salesman,Walter Lee believes in and pursues the American dream. Both men want to become capitalists, believing that wealth will solve their problems and bring them happiness. When they realize too late that these values are false ones, Willie Loman commits suicide, but Walter Lee retrieves his dignity and becomes the man that he has always wanted to be. (Shine and Hatch 104)

Lena Younger, the Matriarch of the Family

Similarly, Lena Younger, the matriarch of the family, also has a dream. She came with her husband many years back from south to north. They have been living in south side of Chicago since

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then in a rickety ghetto. She dreamed with her husband for a better house and neighbourhood. She wants a house with a clean bathroom and garden of her own along with a yard where her grandson Travis could play. Her present house is infested with rats and roaches. She dreams of a healthy environment for her children. At present, her husband is dead. His life insurance policy gets matured. She receives a cheque of $ 10000. She goes without any consultation with her family and pays the down payment of $ 3500.

She becomes poetic while counting the advantages of the new house, she says:

Three bedrooms--nice big one for you and Ruth ... Me and Beneatha still have to share our room, but Travis have one of his own--and--(withdifficulty)I figures if the--new baby--is a boy, we could get one of them double-decker outfits... And there's a yard with a little patch of dirt where I could maybe get to grow me a few flowers and a nice big basement. (Shine and Hatch 130)

Her family receives her with mixed emotions. Her daughter in-law Ruth and her grandson Travis along with her daughter Beneatha are very happy, whereas her son Walter is surprised as he wanted to invest the entire money on his ambitious project.

Autobiographical Event

This incident of buying a house is autobiographical. Lorraine Hansberry also had somewhat similar experience; According to Shine and Hatch:

When Hansberry was eight years old, her family purchased a home in a middle-class white section of Chicago where they were threatened and harassed by hostile neighbours. She narrowly escaped serious injury when a brick was thrown through their window. This experience, and her deep concern with the struggles of her people, served in part as impetus for A Raisin in the Sun. (Shine and Hatch 105)

Trouble Begins with White Intervention

The problem in *A Raisin in the Sun* also starts when Mr. Lindner, the representative of the white neighbourhood, comes and informs that there future white neighbours do not want any Africans amongst them. They are also ready to pay extra over what the Youngers have payed to dissuade them from shifting to white locality. This surely hurts the Youngers. Their self-respect is shattered. Their

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dream is mutilated. To top it all, their next door neighbour, Mrs. Johnson comes and apprises them that how a white family stoned out a black family from their vicinity in Chicago itself. Here racism subtly comes and interfere with personal lives. On the one hand American ethos ensures that one can own a house of once own anywhere in the country and lead a better life. Even government provides easy loan facilities to facilitate this. On the other hand, prejudices of no significance hinder this from becoming a reality. Michelle Gordon also believes that segregation plays an important part in defining the life of blacks in America. From south to north, the situation is not much different.

At first, Walter decides to give in. He invites Lindner to come and settle the deal. But later, he prefers his family and pride over humiliation and money. Finally, Youngers decide to move into their new house without any fear. But it is sure that they will not have easy time a head. Their dream of living a healthy life in peace and comfort seems to be getting fulfilled but racism on subterranean grounds will keep following them. How can they live peacefully in a society that instead of welcoming them, tries to disown their dream. For Youngers, American dream proves to be just a facade, sham and restricted to mere whites.

Beneath's Dream

Likewise, Beneath the daughter of Lena Younger, also cherishes a dream. She is an ambitious girl. She is not docile. She is not an assimilationist. She is influenced by her African friend Asagai. She wants to marry him and go to Africa. She is not like those conventional girls who will prefer money over growth. She is wooed by a rich African-American George Murchison. He is very rich and takes her out frequently. But she does not like him as he is snobbish like whites. She rejects her Anglican hair style and adopts an African one. She wants to be a doctor. Her brother is against this. For him she is a woman and should mind her traditional boundary. He even invests her share of the money in his liquor business. But she is firm and wants to be a doctor and marry Asagai so that she could go to Africa for practising. She does not want to stay in America where she knows that her dream would become a nightmare. This rejection on her part shows that how she believes in the duplicities prevalent in America.

Ruth's Dream

Like everyone, Ruth, the wife of Walter Younger also has a dream. She wants to live in a spacious home like her mother in-law. Though, she does not blurt it in open yet she feels immensely pleased when her mother in-law announces that she has invested in a house. She thinks a lot about her family. She relates with everyone. She speaks to her mother in-law about Walter's dream of starting a

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business stating that he should get a chance in life. She is also concern about her sister in-law's wedding. She encourages her to go with George as he is a rich man. She even decides to go for abortion because she knows that there is no space in their present apartment for another person. All in all, she does not express an explicit dream of her own, but one can say that she dreams with others their dreams. Shine and Hatch rightly opine:

> Clearly, African Americans had not yet received the fruits of emancipation. In the rural Southland, the penury of sharecropping had circumvented the Fourteenth Amendment. In the Northland, penury of unemployment imprisoned families in the prison of city tenements. Black playwrights implored and warned audiences that change must come, and come soon, or a great tribute would be exacted from a nation in default. (Shine and Hatch 1)

To Conclude

To conclude, one can argue that life for blacks was never easy in America. They had to undergo different phases of struggle at various times in history. In 30s, when Mulatto was published and performed, life of blacks in south was marred by lynching and when Raisin in the Sun came out in late 50s in north, it was hampered by racism in a very polite way. Under all the circumstances, blacks had to remain at a distance from the popular notion of American Dream. They had never been accepted in the mainstream culture. That's why, Martin Luther King had to give a speech entitled "I have a Dream". That's why, Blacks had to invent their own African American dream. They are also human beings, they also want to grow, they also want to rise high and they also want to own houses, cars and big jobs. But they have to struggle a lot because the white society does not give them a fair chance. When American Dream proves sham for them, they become martyr for their basic rights. They may die in the attempt like Robert and Cora in Mulatto or they may become stronger and more confident like Youngers in *A Raisin in the Sun.*

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Phonological Study of the Panchali (Poguli/Khah) Language

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Abstract

Panchali is an Indo-Aryan language spoken in Pir Panchal region of jammu and Kashmir. It has various alternate names as Poguli, Khah, Pogali, Banihali, Khashali, Pugij, Khash Paristani, Pogli, Makerkoti, Vanshali and Banhali. But now Panchali has been kept its name. It has 2,00,000 speakers. It is bordered in the east by Kishtwari and Bhaderwahi, in the west by Pahari and Gojri, in the south by Dogri, and in the north by Kashmiri.

This paper aims at providing a basic sketch of Panchali phonology based on the field surveys done by the author from different areas of Pirpanchal range, primarily of Ramban district. This paper is the first attempt which highlights the phonological system of Panchali language in detail. The paper begins with presenting an inventory of Panchali sounds. In it the consonants, vowels, consonant clusters, vowel sequences, consonant sequences, syllables and tones are discussed.

Keywords: Indo-Aryan, Panchali, pogli khah speakers, phonology inventory, consonants tones

Introduction

Jammu and Kashmir has diversity of languages belonging to different language families. Panchali is one of the Indo-Aryan languages spoken in Pir Panchal belt of Jammu and Kashmir. It has been classified as regional dialect of Kashmiri spoken outside the valley of Kashmir. Various researches have shown its speakers from five to thirty thousand speakers, but as per my survey it has more than two lakh speakers scattered all over the world.

After the early sketches by Bailey (1908), Grierson (1919) and others, Panchali received little attention from linguistics. It is neglected by local linguists also despite the fact that in most of the villages of Ramban district, the literacy rate is hundred per cent. No

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detailed survey has been done so far despite having so many schemes for protection and preservation of endangered and lesser known languages.

Review of Literature

No detailed study has been done on this language. A local linguist Mohd Iqbal Naik in his book in Urdu *pogli zuban ka sutiyaati nizaam*, has presented some information and has discussed some important aspects of this language. Another writer Maneera Marghoob in her book in Kashmiri *kashrich qadeem ta aham boel-pogli* has also discussed some important features of this language but she has used Kashmiri more and Pogli less. An article by me *khah rasmul khat* regarding the script of this language was published in 2012 in the magazine Aabshaar of Pir Panchal Adbi Forum *Banihal*. All these works lack in one way or the other adequate information on various aspects of the language. So, this research is designed to highlight the phonological features of Panchali language in some detailed fashion.

Methodology

For the purpose of descriptive study of Panchali language the researcher surveyed different areas of Pir Panchal range and consulted local writers along with different peoples and recorded their sounds of different letters. Questionnaire was also framed for this purpose. Some published works of this language were also studied.

Description of Phonemes

Panchali has (59) fifty-nine phonemes - (49) forty-nine are segmental and (10) ten are suprasegmental phonemes. Besides, Panchali in original script uses these Hindi/Urdu phonemes as (q t f s z x gh ɵ).

Consonants

Panchali has (35) thirty-five consonants. The inventory of the consonants is given in table 1 below:

type	place	manner	Sound symbol	Initial	medial	Final
Stop	bilabial	Vl. un-asp.	p	Pan leaves	Napnu to shine	Na:p measurement
		Vd. Un-asp	**b**	Bar door	ḍubnu to sink	rab mud

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		Vl. asp	**ph**	Phal fruit	Pupha:yeh father's sister's husband	Saraph snake
		Vd. asp	bh	Bharnu to fill	ga:bhrunu to fear	---------
	dental	Vl.un-asp	t	tan skin	Va:tnu to reach	Lat foot
		Vd.un-asp	d	du:s sun	Sudnu to bury	Tshad call
		Vl. asp	th	tham pillar	Mathnu to polish	Buth face
		Vd. asp	dh	dhãvnu to walk	nyadhəɽ backwall	=======
	retroflex	Vl.un-asp	ʈ	ʈa;lnu to pretend	tsaʈnu to cut	uʈ jump
		Vd.un-asp	ḍ	ḍa:l branch	uḍnu to fly	iḍ belly
		Vl. asp	ʈh	ʈha:n lid	Ka:ʈheh firewood	ra:ʈh creeper/relative
		Vd. asp	ḍh	ḍhyul loose	======	========
	velar	Vl.un-asp	K	Kan ear	lakɽi wood	ʃak doubt
		Vd.un-asp	g	gãv cow	mãgnu to beg	Na:g spring
		Vl. Asp	Kh	Khur foot	A:kha:ɽeh arena	Ha:kh vegetable
		Vd. asp	gh	ghraʈ mill	=======	sĩgh singh
Affricate	dental	Vl.un-asp	ts	Tsam skin	Atsnu to enter	pã:ts five
		Vl. asp	tsh	Tshi:l goat	gatshnu to go	Latsh garbage
	palatal	Vl.un-asp	ʧ	ʧiʈh letter	aʧeh day before yesterday	muʧ urine

		Vd.un-asp	ʤ	ʤa:l net	aʤal death	ta:ʤ crown
		Vl. Asp	ʧh	ʧhat roof	aʧhuɽ walnut	da:ʧh sickle
		Vd. asp	ʤh	ʤhã̃ḍeh flag	samʤhu:nu to understand	Bu:ʤh enquiry
Fricative	Alveolar	Vl.un-asp	S	s>n gold	Asan to us	s>:s ashes
		Vd.un-asp	Z	Zalnu to burn	Uzmulni lightening	A:z today
		Vd. asp	zh	zhaɽnu to fall	Zizhur bush	=========
	palatal	Vl.un-asp	ʃ	ʃa:l lion	maʃnu to forget	g>:ʃ light
	glottal	vi.un-asp	h	Hasnu to laugh	rahnu to live	Ba:h twelve
Trill	alveolar	Vd.un-asp	r	raz rope	Marnu to die	Ka:r work
Flap	retroflex	Vd.un-asp	ɽ	==========	puɽnu to fight	kukuɽ cock
		Vd. asp	ɽh	==========	paɽhnu to read	dəɽh beard
Lateral	alveolar	Vd.un-asp	l	l>ʈ head	g>lam wheat	Na:l color
Nasal	bilabial	Vd.un-asp	m	Ma:z meat	Lamnu to pull	Nam nail
	alveolar	Vd.un-asp	n	Namnu to lean	A:n nu to bring	ʤ>:n alright
Semivowel	bilabial	Vd.un-asp	v	vaʈnu to close	Bivalnu to make fear	ãv i
	palatal	Vd.un-asp	y	Yaleh free/when	Phyaran pheran	Na:y navel

Classification of Consonants

The consonants of Panchali have been classified on the basis of two major criteria:

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1. the point of articulation and

2. the manner of articulation

On this basis, Panchali language present the seven-way contrast in the manner of articulation viz. bilabial, dental, alveolar, retroflex, palatal, velar and glottal. The manner of articulation is also divided into eight groups on the basis of degree of closure of air stream as stops affricate fricative trill flap lateral nasal and semivowel.

Panchali has sixteen (16) stops, six (6) affricates, five (5) fricatives, one trill, two flaps, one lateral, two nasals and two semivowels. There are four (4) stops in each set presenting the four-way contrast in the point of articulation and four-way contrasts in the manner of articulation in respect of voicing and aspiration. Panchali consonants show two-way contrasts with regard to voicing-voiced and voiceless consonants. There are twenty (20) voiced and fifteen (15) voiceless consonants. Panchali consonants also show two contrasts with regard to aspiration - aspirated and un aspirated consonants. Panchali has thirteen (13) aspirated and twenty-two (22) unaspirated consonants.

Distribution of Consonants

In Panchali, consonants occur in all the three positions with a few exceptions. Table 1 shows the exception in the case of retroflex flap (ɽ) and (ɽh) which occur in medial and final positions only. The retroflex voiced aspirated stop /ḍh/ does not occur in the medial and final positions of words. The bilabial stop /bh/ and dental stop /dh/ do not occur in final position of words. The velar stop /gh/ does not occur in medial position. It occurs in final position only in zhe names of Hindus, e.g., Singh. The fricative zh which is a special consonant, not present in any other language, do not occur in the final position of words.It should not be confused with the sound /Ts/ or /Dzh/.

Consonant Clusters

Panchali consonants consists of the sequence of two consonants or more which occur initially, inter vocally and finally. There are some restrictions in the formation of consonant clusters which are as, two aspirated consonants do not combine to form a consonant cluster and/ ɽ/ and/ ɽh/ do not come in initial position.

Word Initial Consonant Clusters

The first consonant can be stop affricate fricative or any other except flap. The initial consonant clusters are not frequent as the word medial consonant clusters, most of the initial

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consonant clusters are the combination of consonant and semivowel, e.g., (p b ph bh t d dh th ḍ th ḍh k g gh kh ts tsh tsh dz dzh s zh r l m n)+r/v/y

cluster	Word with meaning	cluster	Word with meaning	cluster	Word with meaning	cluster	Word with meaning
Pr	Pra:n leek	phr	Phrast poplar	br	brã̃ḍ a tree	bhr	Bhrã̃:phnu To eat
tr	traʈ cloud burst	thr	thras fall	dr	dramun plane	dhr	dhraʈnu to pull
ḍr	ḍra:meh drama	ʈr	ʈrũk trunk	ḍhy	ḍhyal dust particles	ʈhv	Thvand height
kr	Kra:l potter	khr	Khra:v paddle	gr	grã̃d counting	ghr	ghraʈ mill
tsr	Tsrat slap	tshv	Tshvalnu to peel	zr	Zra:n ripe	zhr	zhrã̃ḍ ditch
dʒv	dʒva:n ok	zhv	Zhvuəl nap	tʃr	tʃring chring sound	zy	Zyarnu to bear
ʃr	ʃrapnu to absorb	rv	rvaʈ a type of food	lv	lvaʈ head	my	Myũd leporsy
ny	Nya:s part of door	gry	Gryu:s villager				

Word Medial Consonant Clusters

Most of the consonant clusters are formed across syllable or morpheme boundaries. There is a large list of words medial consonant clusters but some of which may be given below.

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Cluster	Word with mening	cluster	Word with meaning	cluster	Word with meaning	cluster	Word with meaning
Hb	Mahbub loved	Rb	Kurba:n sacrifice	sv	rusva separation	zm	Uzmulni lightening
Rd	garduən neck	Rv	darvazeh door	lk	Halkeh light	hdʒ	Muhta:dʒ dependent
nḍ	manḍav room	Gt	sãgtar orange	ʈhm	kuʈhmən woman	dhr	Sudhrunu to socialize
Dr	Kudrat nature	dʃ	Ba:dʃah king	Ʈhʈ	gaʈhʈi pack	rnn	Khatarna:k dangerous
Sm	Asma:n sky	Pht	Haphteh week	St	Sasteh cheap	kr	əkra:m respect
Kd	Hakda:r deserving	kt	Maktab school	kb	Makbu:l famous	dm	Badma:ʃ bad man
Bn	ʃabnam dew	phv	Aphvah rumour	phr	Naphrat hate	bz	Sabzi vegetables
Hn	Pihnu to grind	ks	Nuksa:n loss	gv	Bhagva:n god	ʧk	aʧkan vasket
Mb	Ambar plenty	Md	Namdeh namda	nḍ	gãḍeh onion	mv	Bhumva:r Tuesday
nʈ	ghənʈi bell	nḍ	dʒãḍeh flag	ns	Insa:ph justice	sp	Haspata:l hospital
Sb	Kasbeh town	Tshn	gatshnu to go	tm	Satmu seventh	Ʈn	tsaʈnu to cut
Bhr	Ubhrunu to raise	vʈ	Bana:vʈi show	nn	Gin nu to buy	ʃm	duʃman enemy
ʃv	riʃvat bribe	lth	galthi mistake	lʈ	ulʈeh against	phl	gaphlat negligence
Phs	Aphso:s sorry	ps	Va:psi return	ḍn	manḍnu to take bath	khn	Likhnu to write

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∫n	maʃnu to forget	ʧn	Mutʃnu to urinate	∫k	muʃkil hard	ks	ruksat leave
Yv	Payvand grafting	yd	Pa:yda:r strong	vɽ	pavɽi ladder	hv	vahvəɽ illwill
Pt	kapʈunu to cut clothes	ʧʈ	kiʧʈi pulao	pɽ	ʧapɽəs peon	ɽht	paɽhtu read

Zm	Uzmeh borrow	ln	Tshvalnu to scrape	Thn	Mathnu to polish	ɽd	m>ɽdeh dead
ɽph	taɽphunu to cry	ɽt	puɽtu fought	phn	õphnu to fly	ɽph	taɽphi missing
Np	anpaɽh illiterate	mn	Namnu to bow	Kn	dʒhuknu to lean	dʒb	madʒbu:r difficulty
Tr	g>treh cattle	hk	Behkunu to mislead	mʈh	tsamʈhunu to shrink	Lb	Dilbar bold
Mts	Ka:mtso:r workthief	hn	Sa:hnu to forebear	Rg	Khargo:ʃ hair	dʒd	sadʒdeh sajda
Dr	Mudru sweet	gɽ	pagɽi turban	mdʒh	samdʒhunu to understand	nḍ	manḍar temple
Bhr	ga:bhrunu to fear	ʧht	paʧhta:vnu to repent	Mb	Lambeh long	sdʒ	masdʒid mosque
ɽk	taɽkaunu to stand	mt	ʧimtu catcher	Pt	Zaptun we told	ʈt	vaʈtun we folded
Vd	divda:r cedar	ʧhr	aʧhɽehkol walnut tree	Vr	Bavreh insane	Nzh	zhinzhoɽnu to shake
Tsn	Atsnu to enter	zk	Brizkunu to shine	Zn	Huznu to swell	Zy	Azyu:nu Hardliving

Word Medial Three Consonant Clusters

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There are only limited numbers of consonant clusters of three consonants as compared to word medial two consonant clusters.

Ngd	Sangdil	stone hearted	rdg	Supurdgi	surrender
ngɽ	bangɽi	bangɽi bangle	ngl	Angli	finger
Ndr	Sandreh	tools	ngm	Sangmarmar	marble
Ntr	Antrumu	inner	htr	ʃahtreh	iron
Ndg	Bandgi	service	nḍn	manḍnu	to take bath
ndʒr	pindʒreh	cage	ndn	gyanndnu	to play
Nphn	Onphnu	to fly	ntsm	Pantsmi	fifth

Word final consonant clusters are less frequent in Panchali.

nkh	ʃankh	nothing	nḍ	runḍ	stone	nts	Bha:nts	lute
ʃt	kaʃt	hardwork	nd	Band	close	nʈh	ganʈh	knot
st	Mast	intoxicated	mp	Ləmp	lamp	ndʒ	gondʒ	bald
ng	Rang	colour	nz	Kunz	key	nʧ	pənʧ	panch
nk	Bənk	bank	nʧh	A:nʧh	part of sandal	ngh	Singh	name

Palatalization

It is phonemic in Panchali language. All the consonants can be palatalized.

Syllabic Structure

Panchali language has its own syllabic structure. All consonants can occur as an onset in the initial syllable of a word except flaps. The retroflex voiced aspirated stop /ḍh/cannot occur in nucleus and coda. The bilabial /bh/, dental /dh/ and fricative /zh/ can never occur as coda in the words. Consonant clusters occur frequently in word medial positions.

Monosyllabic words

V   a: yes, o: oh

Vc   a:z today, as we, ãv I

Cv   su he, mi i

Cvc   ka:r work, kas who ,

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Disyllabic words

v-v   a:v came,

vc-vc   aph a;l verbs

vc-vc   ulma religious schlors

vc-cvc   a:htus I was,insa:n man,a;mteh came

cv-cvc   gaguɽ rat,yuhun this,

cvc-cv   galthi mistake, naʃnu to flee

cvc-cvc   masdʒid mosque,ma;ʃʈar teacher

v-cvc   a;mot come, a;mət come,a:sun they wil be

cvc-cvv   aəsnai they have

Trisyllabic

Cvc-cvc-cvc   badkhaslat bad natured

Cvc-cv-cv   ʧamkunu to shine , ʧhalkunu to shake

cv-cvc-cv   ruka;vnu to stop,pa;ban di punctuality

cvc-cv-cvc   badtami;z illmannered,likhtumot written

cv-cvc-cvc   duka;nda;r shopkeeper,pagalpan madness

vc-vc-vcc   a;ʧmaʧeh brought,

Tetra syllabic

cv-cv-cvc-cv   paka;valnu to make someone to make food,

cv-cv-cv-cv   baradari neighbourhood,vaphadəri loyalty

cv-cvc-cv-cv   pekistəni Pakistani,

cvc-cvc-cv-cv   duʃmandəri enemity,hindostəni hinustani

cvc-cvc-cv-cvc   likhtehmateh written,kha;ltehmateh eaten,likhʧehmaʧeh eaten

v-cvc-cv-cvc   a;ʧehmaʧeh brought,

vc-cvc-cv-cvc   a;stehmateh they have

Penta syllabic

Cvc-cv-cvc-cv-cvc   ga;bh rutehmateh frightened

cv-cvc-cvc-cv-cvc   luthe;ɽʧehmaʧeh,luthe;ɽtehmateh grinded

Vowels

Front un rounded			Initial	Medial	Final
high	Short	I	It here ikh ice	dil heart dik beak	Di two mi me

	Long	I:	I:s yesterday i:d eid	Tsi:r late ti:r arrow	Sardi: coolnes kursi: chair
mid	Short	e	ehtra:m respect ehsa:n kindnees	geh home sreh butter	======
	Long	e:	e:la:n announcement e:tba:r trust	te:l oil me:z table	Ke: did ge: went
low	Short	==	====	======	======
	Long	==	====	======	=======
		Central unrounded			
high	Short	==	====	======	======
	long	===	======	=======	======
mid	Short	Ǝ	ət there ən blind	gəɽ watch gəb sheep	Gə you go mə do not lə love
	long	ə:	====	kɔ̃:kut lizard ʃə:put bear pə:puɽ butterfly	=======
low	Short	A	al pumpkin as we	Mak axe hak right	dava medicine gava witness
	long	a:	a:z today a:v he came	da:l pulse ʃa:l lion	Sa: sir Na: no
		Back rounded			
high	Short	U	uɽ jump un wool	Kut what but statue	Su he yu this
	long	U:	U:ɽ camel u:th to leak water of the roof	Ghu:ɽ horse pu:t grandson	Su: injection khu: nature
mid	Short	O	Obur cloudy or ok	Phol grain son deep/of	Jo he said go he went
	long	O:	O:ɽh lip o:l nest	Ko:r where tso:r thief	Ho: yes ko: he did
low	Short	>	======	l>ɽ head ḍ>ḍ one and a half	Th> sapling m> donot(you)

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	long	ɔː	======	gɔ̃ːḍ cowshed dɔːn fireplace	=====

Classification of Vowels

The vowels of Panchali can be classified on the basis of four major criteria, viz., the height of the tongue, the part of tongue involved, the position of the lips and the soft palate. According to this classification Panchali presents three-way contrast-front, central and back. There are fourteen (14) vowels in Panchali language. Four (4) are front, four (4) are central and six (6) are back vowels. According to the height to which the tongue is raised, the vowels put a three-way contrast as high, mid and low. In Panchali language, four (4) vowels are high, six (6) vowels are mid and four (4) are low vowels. According to the position of lips the vowels presents two-way contrast -- rounded and un-rounded. In Panchali language eight (8) vowels are unrounded and six (6) are rounded vowels. When we classify the vowels according to the position of soft palate or velum, the vowels present a two-way contrast viz., oral and nasal vowels. In Panchali, all vowels can be nasalized though not in all positions. It is represented by placing tilde (˜) over the vowel which is nasalized e.g., ãv (i), gãv (cow) and keːt̃s (some), etc.

Distribution of Vowels

The high central vowels are not present in Panchali language. The front mid short vowel /e/ do not occur in word final positions. The central mid long vowel /əː/ and low back long vowel/ɔː/ do not occur in initial and final position of words. The low back short vowel /ɔ/ do not occur in word initial positions.

Suprasegmental

Panchali language has ten suprasegmental phonemes. Out of which there are three junctures -- terminal juncture, phrase juncture and open juncture, four pitch levels-low, normal, high and extra high and three terminal contours-falling terminals, rising terminals and sustained terminals.

Length

There are seven pairs of short and long vowels. The following minimal pairs illustrate the contrast in the length of these vowels

i	rit month	Iː	riːt custom/tool
e	gel handle	eː	geːl faint

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ə	kəɽ	shackles	ə:	Kə:ɽ	expelled
u	Su	he	U:	Su:	injection
o	gol	mouth	O:	go:l	circle
a	Kan	ear	A:	Ka:n	ore
>	l>Ṭ	head	>:	l>:Ṭ	role

Stress

Stress is not a distinctive feature of Panchali language. However, since Panchali is a syllable timed language, sometimes individual letters and words are stressed for emphasis. The ordinary meaning of the sentence is changed with some special meaning by giving a stress, e.g.

Kut   poṬh   ʧu!   kut   ʧu   poṬh ?

What   beautiful is   what   is   beautiful

What a beautiful is!   What   is beautiful?

Ruka:vi   meh/   gatshni   dʾem   ruka:vi/   meh   gatshni   dʾem

You stop   not   go   me   stop   not   go   me

Do not stop / let me go   stop   /   donot   let   me   go

Juncture

It is a way of breaking or placing a pause in the speech flow. It is of three types:

1. Terminal Juncture

It is heard at the end of a sentence. In writing, full stop is its counterpart. It is represented by double cross #.

ãv ʧhos ʧakna:ɽvah ra:hti# I live in Chacknarwah.

Yu ʧu yakh poṬhmot ga:m# it is one of the beautiful village.

Yəs thi takri:ban dah sa:s a:bə:di# it has almost ten thousand population.

2. Phrase Juncture

It is represented by single bar / e.g.

Lo:kh   m> /   poɽh

Do not write / read

Lʾo:kh   /   m> poɽh

Read, do not read

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3. Open Juncture

It is a slight break between phonemes and is represented by +. If there is no break it is closed juncture.

duka:n + da:r shopkeeper   Na: + Layakh un worthy

di + ta + di+ geveh + tsa: var   two and two makes four.

Intonation

It refers to the pattern produced by variations in pitch of voice during speech. It is used to indicate the attitudes and emotions of the speakers

Pitch Levels

There are two pitch levels: word level and sentence level.

Panchali is an intonational language because the pitch functions at sentence level. Panchali has four pitch levels – low, normal,, high, extra, and extra high.

Su1   ʧu2   akbar3

He   is   akbar

Su2 ʧu3   akbar1

Su2   ʧu3 akbar3

Su2   ʧu4   akbar3

Yu2   kam3   ʧu1

Who   is   he?

Terminal Contours

It is the contrast which indicate the rise or fall in the final pitch from last pitch level. Three types of terminal contours are distinguished in Panchali language.

1. Falling Terminal

It indicates the lowering the pitch from the last pitch level and then fading away of the force of articulation .it is symbolized with an arrow pointing downward ↓

Su2   ka:r3   a:v1 ↓

When did he came?

A:ᷗ   bat kha:lti   ʧos↓

I am eating cooked rice.

Yuhur3   je1↓

Come   here

2. Rising Terminal

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It indicates a slight increase in the intensity of pitch level but lower than the next pitch level. It is symbolized by arrow pointing upward ↑

Yu2   ʧu>3   akbar3 ↑?

Is   this   akbar?

Tu2   y>3   so3↑

Will   you   come?

3. Sustained Terminal

It indicates the suspension of the pitch of the voice at the same level instead of rising or falling. It is symbolized by horizontal arrow→

aʧha:3 → yaveh3   vuneh1 ↓

yes   just   coming

yu2 uzlu3   ʧu>   → ya:3 krehnu1 ↓

is   this   read   or black?

Diphthong

The following diphthongs are used in Panchali.

Ai --------   gaib   ge:b   invisible

Au ----------   kaunkut   kə:kut   lizard

Ae ---------   laeʈ   ləʈ   tail

Ao --------   khaol   khə:l   you eat (plu.)

Oa -----------   koar   ko:r   where

Ye--------   gyeh   ġeh   home

Yo---------   gyoh   ġeoh   home

Yu: --------- gyu:r   ġeu:r   faint

Yu ----------   hyol   hə:l topest part of maize plant

Ya ----------- gyal   ġeal   stick

Va----------   lvaʈ   l>ʈ   head

Va:/Vaa   -------- gva:ʃ   g>:ʃ   light

Conclusion

From the above discussion it becomes clear that Panchali language has its own peculiarities. The presence of the unique sound like   /zh/ fricative alveolar voiced aspirate which is not present in any Indo-Aryan language. There are good number of words with the vowel low back long />:/ whereas Kashmiri has only one; that too is from Panchali language. There is absence of high central vowels and presence of voiced aspirates. Palatalisation and

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nasalization are phonemic in Panchali language. Overall the present work provides new insights and these findings can be very helpful for further study.

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World Literature Without English:
Biswasahitya Granthamala -
A Case of the Making of Children's Literature

Sonali Ganguly

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Abstract

This paper is an extensive study of the origin and evolution of children's literature in Odia. In this paper, I intend to examine the major issues associated with the creation of children's world literature. It is the study of the entire process of production, publication, circulation, and reception of literary works in the world literary market, followed by its significant role in imbibing a positive reading habit in the children. The paper proceeds to discuss the strategies involved in developing the children's literature for a specific set of readers. I would also elucidate the existing cultural, linguistic and literal hegemony of English in the world literary market which demands a serious attention. *Biswasahitya Granthamala* is a remarkable contribution in the field of developing a new trend of literature and nurturing the reading habits. The selected world authors and the literary

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pieces across the world not only portray the global culture but also generates the adaptability and the thinking ability of the child to comprehend the global issues.

Keywords: Child literature, Globalization, Production, Reception, Circulation, Translation, Biswasahitya

Introduction

Literature uplifts an individual morally and provides rich cultural nourishment along with a deep insight into the perception and comprehension of the global issues. The rapid accelerating impact of globalization has marked its footprints in every sphere of life including the field of literature. It has not only ensured the growth of world literary market but also had a manifold impact on the production, publication, circulation, and reception of literature across the world. The most significant impact of globalization is the increasing global dominance of the English language which implies linguistic hegemony. It not only deprives the right to study and learn the local language rather instigates to adapt to the linguistic domination that leads to mind control. The readers are exposed to the world literature but through English language textbooks which raises a matter of concern. The literature which consists the flavor of the world reaches to the readers only in one language i.e. English. Gayatri Spivak too expressed her concern regarding this threat of monolingualism and said, "English language world literature textbooks may become pervasive in the future." Another issue that demands serious attention is the availability of online resources that affects the reading habit of this generation to a huge extent which is viewed as 'the death of literature due to the shifting interest from reading to the internet' by Wang Ning, a Chinese anthologist and translator of world literary texts (Ning, 173)'. The children and the students are inclined more towards the technical education pushing literature aside. This is a concern which has also been discussed by the experts. The possible solution of this issue is in the hands of the academicians as perceived by David Damrosch and Martin Puchner. They discussed the necessity of designing the course curriculum through which we could expect a radical change in the expansion of the reading horizon of the students.

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Biswasaitya Granthamala

    Biswasaitya Granthamala deals with these above-mentioned issues. It was the dream project of three great lovers of literature and thinkers. Sri Abhiram Mohapatra, Late Sridhar Mohapatra, and Sridhar Das first visualized the possibility of the compilation of world literary texts as Biswasahitya Granthamala in abridged Odia translation with an intention to develop a new reading habit among the children. It served a manifold objective. First, it is a way to introduce the culture and history of several countries across the globe in an abridged Odia version and secondly, It was expected to expand the reader's horizon and prepare them for the better assimilation and understanding of the global culture and respond to the global issues.

Origin and Evolution of Children's literature

    Children's literature as a genre received attention of the authors, scholars and researchers in the last phase of 18th century and the early decades of 19th century. The origin of children's literature can hardly be traced exactly but Adrienne Rivera (2017) and M.O. Greenby (2014) in their respective works have emphasized that it has passed through several stages of evolution. The origin can be traced back to the oral folklore tradition, when, there was no books for children. For instance, children in India grew up listening to the stories of Lord Krishna or Lord Rama and other mythological characters, imagining the strength and valor of the great warriors of the time. The primary objective of those stories was to morally educate the children. Entertainment or amusement through stories was never thought of the. In Europe, it was in 1634, the first collection of folktale including 'Cindrella' and 'Rupunzel' was made available (Greenby, 2014). The children's literature secured a place in the publishing industry by the end of 18th century. The journey from the traditional oral age to the golden age is elucidated in the form of a timeline below that clearly reflects the gradual changes of trends in children's literature and the remarkable contribution of the authors.

    <u>**Timeline for Children's Literature**</u>

16th Century-Oral Tradition

17th Century-Traditional Oral Literature

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1634   Giambattista Basile's *The Pentamerone*

1656   John Cotton's *Spiritual milk for Boston Babes*

1658   John Amos Comenius' *The Visible world in Pictures*

1687   Nathenial Crouch's *Winter Evenings Entertainment*

1671-72 James Janeway's *A Token For Children*

1712   *A Little Bok for Little Children*

18th Century- Morality Tales (Didacticism/ realism)

1730   *A Description of Three Hundred Animals*

1740   Turning Point

1744   Mary Cooper's *Tommy Thumb's Pretty Song Book*

1744   John Newbery's *A little pretty pocket*

1746   Mary Homebred's *The Christmas Box*

1749   Sarah Fielding's *The Governess*

1751-52 Newbery's *The Lilliputian magazine*

1765   *The History of little Goody Two-shoes* – Newbery

1783   Dorothy Kilner's *The life and Perambulations*

1796   Maria Edgewoth's The purple Jar

19th century - Golden Age (Fantasy Tales)

1800   Rapid Expansion of Children's Literature

1823   *The Brother Grimm's fairy tales*

1846   *Anderson's Fairy tales*

1851   Ruskin Bond's *The king of the golden river*

1856   Lewis Caroll's *Alice's Adventures in Wonderland*

1857   Thomas Hughes' *Tom Brown's Schooldays*

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1863	Charles Kingsley's *The water- babies: A fairt tale for a land baby*
1871	George macdonald's *At the Back of the North wind*
1874	Christina Rossetti's *speaking likeness*
1879	Mrs Ewing's *Jackanapes*
1888	Oscar wilde's *The selfish Giant*
1894	William Morris' *The well at the world's end*
1895	H.G.Wells' *The Time Machine*

20th Century

1900	L.Frank Baum's *The wonderful wizard of Oz*
1902	Beatrix Patter's *Tale of Peter Rabbit*
1902	E. Nesbit's *Five Children and it*
1904	J.M. Barrie's *Pater pan*
1908	Kenneth Grahame's *The wind in the willows*

The above timeline displays the broad division of children's literature into three phases. The first phase was the oral tradition followed by the initiatives taken by a few authors to create rhyme books and picture books for children. The year 1740 can be marked as the turning point. The entire 18th century laid emphasizes on the morality tales intended to teach the behavioral and ethical lessons. The didactic and realistic form of literature dominated till the 19th century when the fantasy stories received momentum and the morality plays were openly criticized for limiting and suppressing the imagination of the children. The romantic authors in this phase followed 'instruction with delight' principle and nurtured the ways of thinking, beliefs, norms, moral and religious codes etc. Gradually the complex issues of psychology were also introduced by Maria Edgeworth. The readers could imagine themselves in the protagonist and learn to rectify their mistakes by perceiving the action of the protagonist.

Biswasahitya Granthamala included the abridged version of several novels which fall under both the categories of morality tales and fantasy tales. The stories of *David Copperfield*, *Oliver*

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Twist, and *Robinson Crusoe* portrayed the realistic phases of life. The childhood struggle of Copperfield and Oliver evokes pity in the readers and the other stories such as *Palli Samaj*, *Chha mana Atha guntha, Biraj Bahu* portray the realistic picture of a society and its culture. The stories are also selected that acknowledges the core genre of children's literature i.e. fantasy or fairytale literature. The authors create a make-believe world that partially resembles the real world we inherit. *Alice in the wonder world*, *Gulliver's Travel*, *Anderson's fairy tales* and *Aeshop's fables* are some of the examples. Apart from these, the stories such as *The Time Machine*, *Man on the surface of Moon*, *The Invisible Man* has received popularity as a new genre i.e. Science fiction. Although, the objective of the morality tales and the fantasy tales vary and both the genres were found to be equally influential, the consistent competition between the two continued resulting into the hybrid coexistence of didacticism and fantasy in 19th century. This prepared the ground for the great authors of children's literature. Indian folklore is also rich and imaginative that remains the most interesting source for children's literature such as the *Panchatantra*, *Jataka Stories*, *Puranas*, *Ramayana*, *Mahabharata* and many more. Authors such as Rabindranath Tagore and R.K. Narayan had remarkable contributions in the development of the children's literature.

The argument of the paper is based on the study of the development of children's world literature and its reading in Odia language.

Biswasahitya Granthamala

The Western impact on Odia literature has been the matter of discussion for the scholars. I would like to examine the birth of a new literary trend in Odia literature through translation; re-writing the western literature or possibly re-modeling the texts keeping the existing essence intact meant for specific readers i.e., children. Translation began in Odia literature since the 16th century where the translations of the religious books from Sanskrit to Odia were most prevalent. It was not before the 20th century when the colonial Odisha developed an inclination towards western literature and this interest resulted in the translation of the western literary texts. During this phase, Government took the initiative to establish several national and state institutions such as Commission of Scientific and Technological Terminologies, National Book Trust, Sahitya Academy and Odisha State Bureau of Translation that not only promoted Odia literature but also

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worked for the enrichment of Odia literature through translation. The modern age (20th-21st C) of Odia literature saw the two-fold translation activities and publications. In the early phase of the century, the translators dealt with the Odia translation of the English literary texts whereas the second phase worked on the development of the English translations of the Odia Classics. The leading publication houses such as Oxford University Press, University of California Press, Lark Books, Macmillan India Limited published the English translations of the Odia literary pieces by Gopinath Mohanty, Senapati Fakir Mohan, and many others. In the same phase, there was the emergence of a new genre in form of children's literature. Udaynath Sarangi and Ramakrushna Nanda are some of the remarkable authors of this genre who translated several western and non-western texts into Odia especially for children.

Sahitya Akademi and National Book Trust have their long list of such Odia translations of the western classics and the masterpieces. The translators such as Chittaranjan Das, Sakuntala Balliyar Singh, Prativa Sathpathy, and many others have great contributions in translating the classics, children's literature, Holocaust literature, literary and non-literary texts of the west. Chittaranjan das translated the works of Tolstoy, Sri Aurobindo, Vidyasagar, Rabindranath Tagore and many other authors across the globe in Odia. Mansingh introduced Shakespeare to the Odia readers whereas Shakuntala Balliyarsingh translated the works of Thomas Hardy. Apart from this, several literary texts are translated as part of Govt. undertaken Translation mission. Private publishers such as New Age Publishers, Friends Publishers, Vidyapuri, Orient Blackswan deal with Odia translations. In this context, the contribution of Grantha Mandir through the selected compilation of world literary texts for children is praiseworthy.

Seeking and Ensuring Recognition

To mark the self-recognition in the world forum, translators in Odisha adapted the western texts to match the sensibility and taste of the Odia readers. Later, the Anglo-centric perspective of the translators gave way to a deeper concern with World Literature and chose to translate the British library texts into Odia under the significant initiative taken by Prafulla Das. Under his Guidance, the Nobel Prize-winning books were translated into Odia. The growing concern with world literature was seen in the Biswa Sahitya Granthamala published by Granth Mandir which

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attempted to publish the world classics in an abridged version, meant for the children. It is a remarkable attempt by Grantha Mandir to compile the selective texts of the world authors in abridged Odia translation as Biswasahitya Granthamala which serves a manifold objective. First, it is a way to introduce the culture and history of several countries across the globe in an abridged version. It would expand the reader's horizon and prepare them for the better assimilation and understanding of the global culture and respond to the global issues. The inclusion of 186 books and approximately 800 stories and novels by the world authors in Biswa Sahitya Granthamala can also be considered as a pre-selection of the texts for an anthology of World literature from a modern Indian perspective. If anthologized, it can also be considered as an anthology of world literature in an abridged version for children.

Focus on the Reading Interest of the Mass

Biswasahitya Granthamala addresses the issue of 'the death of literature in the current era of Globalization' and advocates the market demand, especially, the reading interest of the mass with an expectation to find better reception. I had a personal interaction with the owner of the Grantha Mandir, Cuttack, Mr. Manoj Mohapatra. He revealed the perspective behind the publication of Biswasahitya Granthamala. He said- " Great men think alike. Biswa Sahitya Granthamala was the dream project of three literary authors. My father, Sri Abhiram Mohapatra, grandfather Late Sridhar Mohapatra and Sridhar Das first Visualized the possibility of the compilation of world literary texts as Biswa Sahitya. It took lots of effort to finalize the specific texts and the authors keeping in mind their two-fold objective. First, to cover the literature of the countries across the globe to portray the global culture and second to broaden the reading horizon of the children and prepare them with a better knowledge and taste. The most challenging task was to translate the classics and the masterpieces in abridged versions without changing the plot and the essence. Most of the mythological stories and the fairy tales, almost 130 stories were translated by Sridhar Das himself and Abhinav Mohapatra himself requested the concerned translators to take up the responsibility of re-framing the world literary pieces. My father himself was one of the translators who translated '*Dasakumarachrita*' and '*Rakta Golapa*'". It was the endless effort of 30 translators that made possible the publication of Biswasahitya Granthamala in the year 1965. Since then it has been published and reprinted several times to meet the demand of the market and

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the reading public. The response it received in the market is evident through the selling rate. In the words of Mr. Manoj Mohapatra, "approximately, 100 sets of Biswasahitya Granthamala are sold annually since 1970."

This collection of books can be categorized into two segments. The first segment deals with the ancient classics and the most popular stories of all the time in the second segment such as- Arabian Nights, brother Grimm's tales, Hans Anderson's tales, Aesop's fables, and the fairy tales from France, China, India, Africa, Indonesia and many more. The figure below shows the selection of the texts from different parts of the world which complements the title *Biswasahitya Granthamala* means the Collection of World Literary texts giving the flavor of global culture to the children.
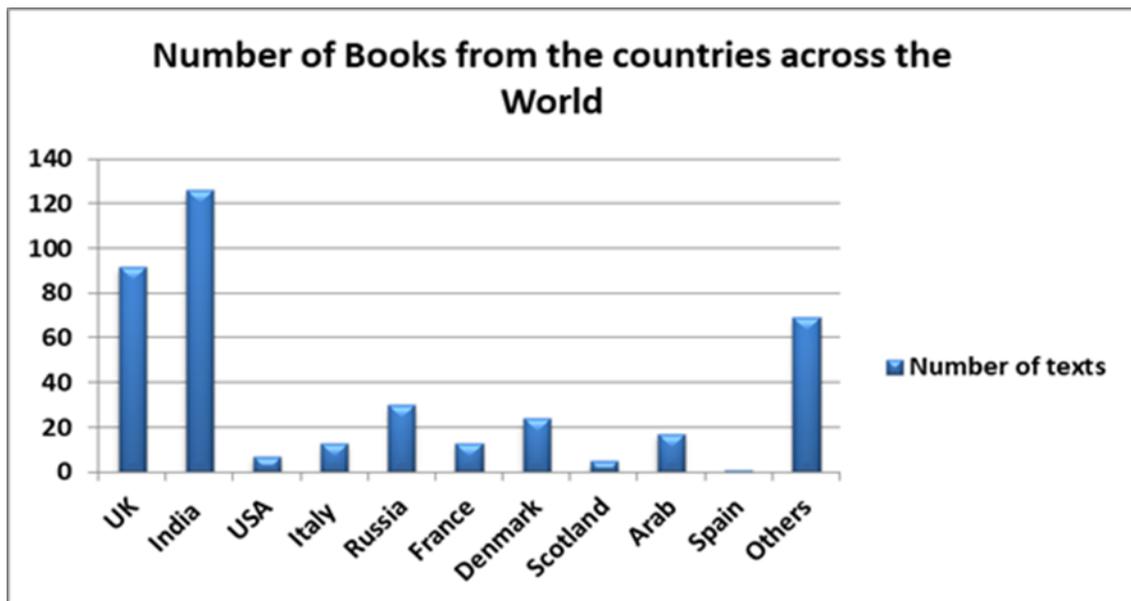
Figure1: Number of books selected from the countries across the globe in Biswa Sahitya Granthamala

The above graph depicts that the highest number of texts are being selected from India and the second highest position is acquired by the UK. In the graph, 70 texts are from other countries such as Africa, Indonesia, Greece, Holand, Japan, China, Egypt, Belgium, Paris, Burma, Germany, Rome and many more.

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Strategies to Produce Children's World Literature

The translators of Biswasahitya Granthamala adapted a specific strategy in the adaptation of the voluminous texts to represent the same in the abridged version keeping the storyline and essence intact. The plot structure of each story remains the same with the changes in the events and the details. The preferred themes for the above are- the adventure tales, fairy tales, thriller, detective series, tales of gods and legends, stories of mysterious lands and mythical characters that adorn the stories of children. In some of the books, the translators provided a brief information regarding the original author or the background of the story to help the readers in recognizing the author and understanding the plot simultaneously. Sunanda Kar discussed the religious sentiments attached to Bible before translating the stories of Bible and also compared king Vikramaditya with King Arthur in the preface to make the readers accept the protagonist as expected. Nandakishore Singh in one of the translated books mentioned that his intention was not to depict the replica of the work of the author but was to make the translation, not a translation. The authors such as Jane Austen, William Shakespeare, Senapati Fakirmohan, Premchand, Charles Dickens, H.G.Wells and many more were not introduced as are assumed to be known already whereas some translators gave brief introduction about the original author of the texts such as Joseph Conrad, Bamkim Chandra, Sir Henry Rider Haggard and many more.

Arthur Conan Doyle had 63 stories translated and included in this children's literature. There are many such authors whose single story or novel is also taken into consideration keeping in mind the specific theme these books deal with. The stories of the authors such as Louisamary Alcott, Wilkie Collins, Charlotte Bronte, Charles Reade, and Anna Sewell are very less in number. These authors along with few others have been calculated as others in the graph below. The figure below reflects the choice of authors and the number of their works translated as children's literature:

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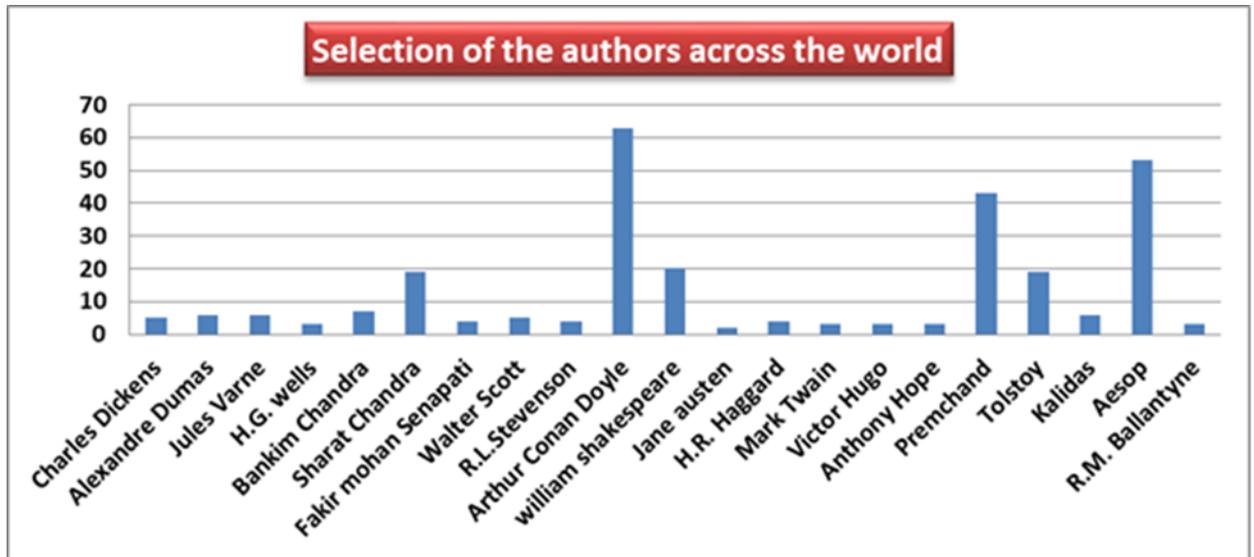
Figure II- Selection of the authors across the world in Biswa Sahitya Granthamala

Biswasahitya Granthamala is the compilation of the texts from across the world where we also find the compilation of several short stories which cannot be detected as being written by any specific author. The tales of Africa, China, Germany, Ayarland, Indonesia may be the collection of short stories written by multiple authors which are kept under the category of anonymous authors in the above graph.

The immediate readers of this canon of text being the children, it is also an attempt to foresee the inner moral development of the children and the nourishment of the thinking ability to behold the global issues addressed in that text. It would also imbibe the spirit of adaptability within the child. Another remarkable objective of this canon of literary texts is to introduce the world writers across the globe to the children and the literature of different countries starting from Arab to Africa, Indonesia to Italy, and Greece to Japan.

The books also carry the images of few characters, events, lands that bridges the gap between the story and the readers enriching their imagination. The adventures of Sindabad, David Copperfield, Don Quixote carry the images that holds the attention of the readers throughout the story. It prepares the ground for imagination and a better understanding of the plot and the

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characters. The gripping effect is apparently visible in the response of the children as Manoj Mahapatra reveals that approximately 100 sets of books are sold annually since 1970.

The use of plain words with simple sentence structures maintains the flow of the stories well. The occasional use of idioms, proverbs, metaphors, personifications makes the literary writing more amusing for the readers. This is evident in the story of *Don Quixote*, *Time Machine,* and the detective stories of Sherlock Homes. The translation attempts to present the storyline to the children but not to translate the complete original text. The social realism in Jane Austen, picture of the rural- colonial set up in Bamkim Chandra, Fakir Mohan Senapati, the imaginary world of fantasy in Anderson, the morally developed characters in Charles Dickens, the adventure and detective stories of Jules Verne and Sherlock, the science fiction of H.G. Wells unitedly takes care of the cultural, moral, literal, and ethical nourishment of a child.

Value and Importance of Translation

The entire study of the making of children's world literature in Odia would remain incomplete without discussing the importance of translation in increasing the reception of this canon of text. The figure below explains the process of translation and its significant role in the circulation and reception of literary texts.
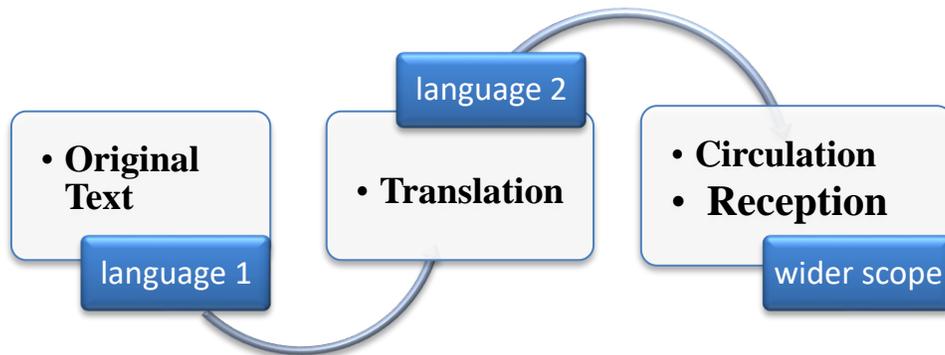
Figure1: The process of translation of texts

This process gets complicated when it remains under the subjugation of one language in the name of the global connection, and its dominance implicitly indicates the cultural and literal colonialism. It also deprives the children of non-English speaking background to get exposure of

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the literature of the countries across the globe. The English Language is at the center of production and circulation of the world literary market that attracts all literary works (Puchner) that surrender to its monopoly. Hence, I propose to reverse the order of the center-margin relationship. It means to reverse the approach to study the literary texts from margin to center. I propose to study the canon of children literature in a marginalized Indian language i.e., Odia.

Conclusion

Children's world literature is not always confined to the imaginary and unrealistic world of fantasy. The current scenario demands the exposure of the children to the real world and their understanding of the ethical, moral, cultural, and literal issues across the world. The Universities have taken the initiative to design the course curriculum accordingly and involve the study of Shakespearean plays that in one way or the other portrays the different aspects of human life. The science fiction, the epics, the classics of the ancient time not only enrich the creativity and imagination of the children but also prepare them for a better future. The clash between the western and colonized literature demanding their own literary space also doesn't remain marginalized anymore. A piece of literature not only provides knowledge but also contributes to the world peace and nourishment of human values. This can be made with the mutual acceptance of the cultural and literary treasure from the whole world. We need to visualize literature not only in Engish but in several languages to get the real essence of literature. Furthermore, this can also be perceived as an attempt to pinpoint the existing cultural and linguistic hegemony of English; and to foresee the possibility to enhance the reading habits of the readers through Biswa Sahitya Granthamala which carries the flavors of different nations and cultures.

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Critical Appreciation of the Poem *A River* by A.K. Ramanujan

Dr. P Sreenivasulu Reddy and Dr. C.V. Padmaja

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A. K. Ramanujan 1929-1993

Courtesy: https://projectindianpoetry.wordpress.com/mip/poets/a-k-ramanujan/

A.K. Ramanujan

Attipat Krishnaswami Ramanujan, popularly known as A.K. Ramanujan, is a great Indian poet, scholar and playwright. He started his career as a lecturer in English in Belgaum and in 1962 he joined the University of Chicago as an Assistant Professor of English. He worked in many US Universities including Harvard University, University of Wisconsin, University of Michigan, University of California at Berkeley, and Carleton College. He died in Chicago, on 13 July 1993 as result of adverse reaction to anesthesia during preparation for surgery. Indian Government honoured him with Padma Shri in 1976 and also the Sahitya Akademi Award posthumously in 1999.

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A River

Ramanujan published two volumes of poems, ***The Striders*** and ***The Relations***. The poem "A River" appeared in *The Striders* in 1966. The poem is about the river Vaikai which flows through the city of Madurai, a city of poets and temples, which has for long been the seat of Tamil Culture. In this poem the poet has compared and contrasted the attitude of the old poets and those of the new poets to human indifference. Ramanujan feels that both the groups of the poets are indifferent to human sorrow and suffering and their poetry does not assess the miseries of the fellow living beings.

The poets have composed many songs and poems in praise of the River Vaikai which flows through Madurai. Ramanujan says that the river had enough water to attract the poets only once in a year when it flooded during the rainy season. But, in reality, in the summer the river is almost dry. Only a small stream of water flows. In other words in every summer the river dries to a trickle. Then one can see the sand ribs on both the sides of the water. One can also see straw and women's hair clogging the water gates.

every summer
a river dries to a trickle
in the sand,
baring the sand ribs,
straw and women's hair
clogging the water gates
at the rusty bars………

Wet and Dry Stones and All the Objects

The patches of repair under the bridge are also clearly visible. The wet stones in the river shine like sleepy crocodiles and the dry stones resemble the shaven-buffalos lounging in the sun. It is painful for the poet (and also strange for the poet) because not too often such scenes are described by the poets in their poems. The women's hairs clogging the water gates tell that the

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flood waters carried away a few women. Thus, it caused destruction and tragedy, but it was not noticed by the poets.

under the bridges with patches

of repair all over them

the wet stones glistening like sleepy

crocodiles, the dry ones

shaven water-buffaloes lounging in the sun

The poets visited the river Vaikai only in floods in rainy season. They remembered the rising of the river inch by inch from time to time in their poetry. They remembered how the stone steps of the bathing place are immersed one by one during rainy season because flood.

He was there for a day

when they had the floods.

People everywhere talked

of the inches rising,

of the precise number of cobbled steps

run over by the water, rising

on the bathing places.

The poets had also observed how the village houses were damaged and carried away by the floods. They also remembered how two cows named Gopi and Brindha and a pregnant woman might be carrying twins in her womb were carried away as usual.

The new poets still quoted

the old poets, but no one spoke

in verse

of the pregnant woman

drowned, with perhaps twins in her,

kicking at blank walls

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even before birth.

Ramanujan's View

The word 'As usual' used by Ramanujan indicates that that loss is happening every year because of the flood. The names Gopi and Brinda are the names usually given to the cows in Indian villages. It suggests the loss of animal life. The death of one pregnant woman moves us because the woman and the baby or babies she was carrying were also killed. But the poets never bothered to take a note of the destruction caused by the river's flood water. Both the old and new poets have mentioned the losses in their poems. But the way they have shown these things in their poems show that they were not much alive to or sympathetic with human suffering.

Both the poet groups did not mention the name of the woman who was carrying twins. Before their birth the pregnant woman was drowned in the flood of the river. By the time when she was carried away by the flood most probably the twins in her womb might have kicked the sides of her womb. She might have got much pain out of this. But both the new and old poets did not refer these miseries of the woman and also a lot of destruction in their poems. Thus Ramanujan has come to a conclusion that both the groups of the poets are indifferent to human sorrow and suffering.

What Ramanujan points out is applicable to most classic poems/poets in all Indian languages. The focus or the themes have been on some ideals as well as idyllic scenes, and this convention could have made the poems to focus on the themes and styles of their times. So, we may consider that Ramanujan's *The River* aims at contrasting convention-bound poetry with free-poetry in some sense.

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Indian Class System in Kiran Desai's Novel *The Inheritance of Loss*

M. Suganya, M.Phil. English

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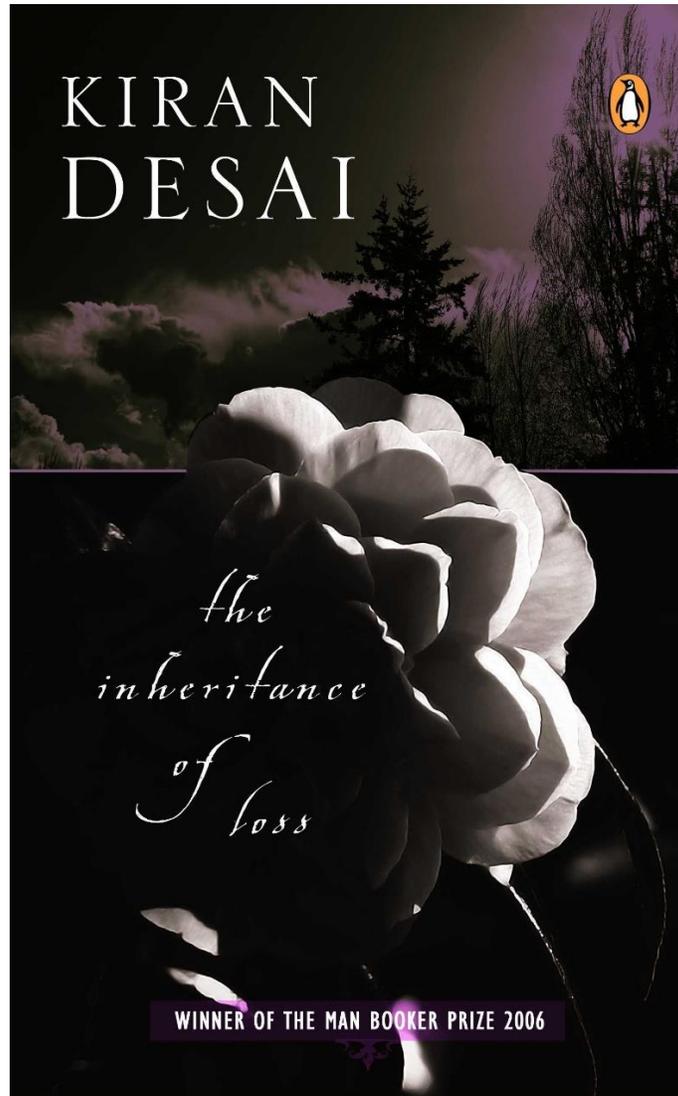
Abstract

     The Inheritance of Loss is about class discrimination. Biju immigrates to America. He suffers a lot in that country. Americans show their class discrimination in it. This novel articulates Indian class system clearly.

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The Inheritance of Loss

Kiran Desai's *The Inheritance of Loss* was published in early 2006. It won the 2006 Booker Prize. When talking of the characters in *The Inheritance of Loss*, and her own life, Kiran Desai says, "The characters of my story are entirely fictional, but these journeys as well as my own provided insight in to what it means to travel between East and West and it is this. I wanted to capture. The fact that I live this particular life is no accident. It was my Inheritance." **The Inheritance of Loss** examines the intricacies of relationships in post-colonial India, England and the US.

The Inheritance of Loss is a book about the rigid class systems that exist in India and abroad amongst Indians, and the struggles that the people face within these classes after colonialism. The book takes place in a town called Kalimpong, which is near Darjeeling in the north-western most point in India. It begins in the high north eastern Himalayas in Kalimpong. Sai, a seventeen-year old girl. Her life with a judge, his dog and his cook. It is turbulent time, filled with dissatisfaction among the population of Indian Nepalese, who want to separate and have their own country apart from India. There is an insurgency to draw new borders that will create peace in theory. They are robbed by members of the Gorkhaland National Liberation Front, who take their food, liquor and guns.

Sai's Grandfather

The judge is Sai's grandfather, who took her in after his daughter and her husband were killed in a car accident. He takes her in order to pay off the spiritual debts that he incurred from the immorality of his wife, and later killing her, as well as shaming his father. He fights with his guilt throughout the book, making it seem as though one day his rough exterior will change and learn to love again.

Sai falls in love with her tutor, whose name is Gyan, and they fight to accept the natural love they have created. Their love is doomed from the beginning because he is an ethnic Nepali, and she is an upper-class, western-educated Indian girl. The cook watches over them to make

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sure that Gyan does not take advantage of Sai's good heart and at the same time worries about his own son in the US., whose name is Biju.

Biju

Biju is a typical Indian immigrant who gets a visa to U.S. and stays illegally, working for slave wages in the kitchen basements of New York City. There he is used and abused by his bosses and is run ragged by one in particular, who also happens to be an Indian. Upset with the way his life is turning out, and realizing how much he misses his father, he decides to leave the US. with his earnings and returns back to his home and his father.

Political Situation

Throughout the book, the political situation worsens, and each person deals with it in their own unique way. All of them are consumed with guilt for how they have lived their lives thus far and desire to change their existence. India's rigid class systems in the main theme of the novel. Every aspect of the characters' lives is dictated by their social class. Even when Biju immigrates to America, he cannot escape his class.

In India, it is practiced to some extent to treat others as inferiors if they are in a lower class. The two classes do not trust each other; the upper class always suspects the lower class, of stealing. They also believe that the lower classes do not experience emotions that are experienced by the "civilized".

Sai's Life

The Inheritance of Loss follows the life of Sai, an orphaned teenager living in a lonely old dilapidated mansion with her grandfather and cook. She is visited weekly by her tutor Gyan, with whom she is involved in a puppy love, while the cook worries about the whereabout of his son Biju, who is working as an illegal migrant in New York.

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Tensions

   One of the main tensions underlying the novel is between the comfortable privacy this little family carved in their home up in the Himalayas and the encroachment of politics and unrest which threatens to break their idyllic Indian middle-class lives. Here, Sai and her aunties would rather discourse on the matter of highbrow literary taste than be buried in the mundane reality of worsening crisis, poverty and political upheavals around them. While asserting aversion to Orientale's depictions of their homeland, the west still represented the ideal they aspired for.

Break in the Artificial Peace

   The first break in the artificial peace came in the form of a rough band of separatists to knocking on their doors, asking for food and confiscating the old rifle of the grandfather, a retired judge now living off his pension. When the police come to investigate the incident. Sai was compelled to accompany them and consequently reexamine her relationship with the people in the house. The lowly cook, a natural suspect in the hut Sai visited to confront firsthand the bottomless of class as reflected in language that separated her and the cook.

   Sai's aunties, in accordance to received wisdom, have consciously enforced this class division between the cook and their niece despite their living in a single house. The cook, being of a lower class, should refrain from talking much to his benefactors and is expected taking orders.

   The cook shows grumbling acceptance of his subaltern condition under the wings of the troublesome judge. The other incursion into Sai's self-contained world came in the form of his love affair with her young tutor Gyan -- the age-old tale of the romance between the rich girl and the poor boy. Sai's connections with Gyan would lead her to discover Gyan's real class origins and be introduced to a world entirely different from her own. Gyan, of course tried to erase his roots when walking miles to visit Sai mansion.

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The novel involves Kiran Desai's literary interpretation of the lives of illegal migrant workers living in the urban centers of the advanced capitalist nations. Through Biju's experience Desai repeats how the problems in the impoverished developing world are intricately traceable to the race for super profits by the ruling classes in the first world metropolis.

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Myth and Reality in Githa Hariharan's
The Thousand Faces of Night

J. Sundariselvi, M.Phil. English
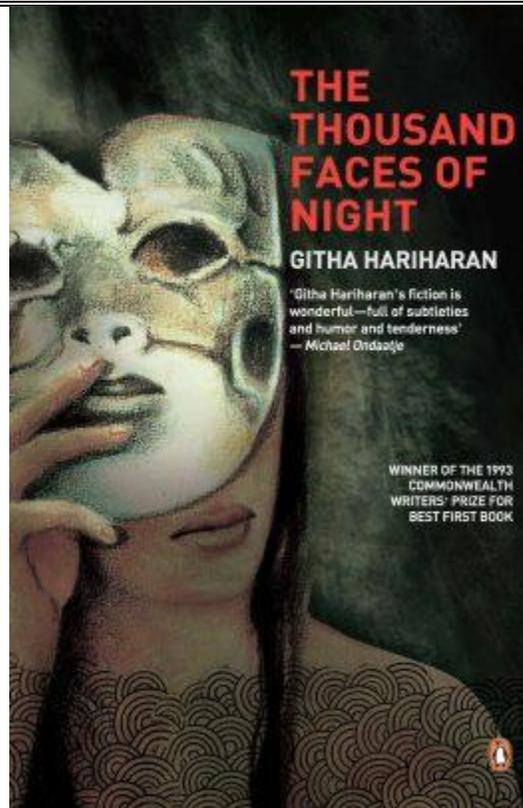
Abstract

    The Thousand Faces of Night articulates the problems of women, the basics of Indian mythology, the lives of the three women, Devi, Sita and Mayamma. This novel is not just a feminist novel but it is a definite feminist writing in which myths are revisioned, rewrote and retold from a female point of view. The focus of this novel is on the inner life of woman, the inner spaces are reflected in detail.

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Keywords: Githa Hariharan, feminist fiction, *The Thousand Faces of Night,* **mythology**, inner life of Indian women

Githa Hariharan

Githa Hariharan

Courtesy: https://penguin.co.in/book/fiction/thousand-faces-night/

Githa Hariharan is an Indian author and editor based in New Delhi. She studied BA in English from University of Mumbai and MA in Communication from Fairfield. She had worked in the public broadcasting system in New York. Her first novel, *The Thousand Faces of Night,* won the Commonwealth writers prize in 1993. She has also published a collection of short stories entitled *The Art of Dying'* and two novels, *The Ghosts of Vasu Master 1994*, *When Dreams Travel 1999*. She has published an anthology of Indian short stories translated from four major south Indian languages. Githa Hariharan is one of the women writers who have been producing a body of Indian literature that is committed to feminist and social issues.

Focus on Female Subjectivity

She has started her career as a writer by attempting to write on a subject that was close to heart to many writers, that is the female subjectivity. She portrays the changing image of woman in the modern and the post modern era. Tradition, transition and modernity are the three stages, which the women in Hariharan's novels pass through. Like any other Indian who is raised on oral narratives and the epics, learnt at the grandmother's knees, Hariharan too grew up on tales and

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myths. She has used these myths to help examine contemporary women's lives in her first novel *The Thousand Faces of Night*.

Depiction of Indian Social System – Falling Back to Old Customs

Indian society is traditional and caste based and Githahariharan has carefully showed Indian Social system and has depicted the patriarchic system in her first novel. The novel is woven around three generations of women Devi, Sita, Mayamma. The novel brings the idea how despite the generation, background and the education that an Indian woman attains, her fate is to fall back into the century old customs at least to a small extent.

Devi – The Protagonist

The protagonist of the novel *The Thousand Faces of Night* is Devi. When Devi returns from her education in America, tradition and the old order of things are ready to reclaim her into an arranged marriage as she gets exasperated with her pompous husband Mahesh, she learns the vital duty of any Indian wife, pretends to be a good wife, pretends to love entertaining her husband's family and friends.

She comes to Madras with the memory of her black American lover, Dan. She is the central character and neither is an ideal women like her mother Sita, nor is she spiritually superior as her mother- in-law. Devi learns the vital duty from her old family retainer Mayamma, who got married when she was a girl to a drunken husband and abused by mother- in-law, husband as well as her own son. She advices Devi that the key to marriage is the ebility to endure and go on.

Sita

And Devi's mother Sita follows this theory in her life. She sacrifices herself to the Gods of reason, order and progress. All through her life, she fulfills the role of a dutiful daughter and wife and dutiful mother.

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Personal Desires and Ambitions

Devi is an ordinary woman, an educated modern Indian woman who is prone to desires and ambitions in the society of her own times. She takes a controlled status of a wife in married life and does not make a compromise with her biological and emotional needs. She is ready to reach adjustment with a sense of loss when she decides to stay with her mother. She refuses an offer of marriage from her African-American friend Dan because of her ambivalence towards American culture. Dan and Devi are different in terms of their beliefs, culture and traditions.

Sita leads her daughter to the altar of marriage, she agrees to a negotiated marriage like a good Indian girl. Before their marriage, openly said to Devi about his nature of work and informs that his father and maid servant will be there.

Mahesh and Devi – Mythological Models to Follow

Mahesh wants Devi in his family to manage the housework and to receive his friends well. She is unable to defend against Mahesh's supreme confidence and whenever she expresses a wish to do something like learning to play cards so that she can be with him. According to Mahesh, education is not needed in the making of a women. Her grandmother was a very happy women without education. Devi understands that Mahesh needs a woman who is subservient and obedient. Devi listens to the mythological stories from her grandmother that have initiated her into the numerous possibilities of womanhood. Her grandmother always told mythological stories to her granddaughter.

These stories became so much a part of her life that Devi thinks she is the very incarnation of all the avenging deities. Marriage to Mahesh and his indifferent behaviour bring an end to the dream-like life of Devi. It is the physical, psychological and emotional intimacy that provides the temper and tenor for Devi's initiation into the world of women.

Three Women

The three women belong to different generations and are different in terms of education and social circumstances. Mayamma can't bear a child for several years. Her husband and

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mother-in-law have tortured her physically, Sita's troubles are more mental and Devi's troubles are due to her husband's indifferent attitude.

Represents Cross-sections of Society

Indian customs, traditions, rituals and superstitions are woven into a rich literary fabric with a plentiful of ancient myth and not so ancient allusive stories. At the end of the novel, Devi returns to her mother and she aims to make a fresh beginning. She doesn't know what will happen in future.

In this novel, characters truly represent various cross sections of Indian society.

Stories Told

The relation between myth or stories and women is depicted in the *The Thousand Faces of Night*. The female point of view differs from the male discourse when we consider myths in relation to Mahabharata. The story is the portrayal of different faces of women suffering different kinds of suffering. It articulates the problems of women with the help of Indian mythology. The author presents the Indian myth taken from Ramayana and Mahabharata and relates to the women characters of her novel.

As a young girl, Devi curiously tries to know the mystery of life through the stories told by her grandmother, she recollects her grandmother's story of Damayanthi that was taken from the Mahabharata. Damayanthi's father decided holding her swayamvara, she was brave and determined to espouse Nala, the brave virtuous king. Her grandmother concludes the story with a moral "A woman gets her heart's desire by great cunning". From this story Devi establishes the concept of swayamvara.

The next story narrated by her grandmother is about Gandhari who plays a significant part in the Mahabharata. In this story Devi's grandmother says she embraced her destiny a blind husband with a self- sacrifice worthy of her royal blood. Devi acclaims, the lesson brought me five steps close to adulthood.

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Another significant story told by her grandma is the story that story deals with the beautiful girl who married a snake. Although Devi's immature mind cannot decode the real purpose in this story, it etched in her memory as a story throughout her life. Baba (her father-in-law) narrates some stories about womanhood, and the wifely vows and duties in a household and he teaches Devi what Brahminhood consists of. When she heard her grandmother's stories she is confident between a position of acceptance and resistance.

Modern Forms of Patriarchy

Through grandmother's and Baba's stories Githa Hariharan examines how modern forms of patriarchy draw on the ancient diktats such as the strategic use of myth. Baba asserts a patriarchal dominance when he speaks in a knowledgeable and direct manner. This contrasts with grandma's more convoluted and less definitive versions of myth. In the novel *The Thousand Faces of Night* Githa's use of myth illustrates how it continues to endorse a dominant ideology through stories and allegories of selflessly elevated women but it also creates spaces in which the traditional mythology offers the possibility.

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Creation and Compilation of Hindi Newspaper Text Corpus

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Abstract

Developing a corpus for the study of various aspects of a language is a highly challenging task which involves effective planning and implementation of the same. The prime concern in the development of a corpus is the overall design criteria. In this chapter we aim at presenting some theoretical guidelines on the design criteria of a one million words digital corpus of Hindi Newspaper Text Corpus (HNTC) which has been developed as a part of an on-going research activity. After the determination of the planning stage a comprehensive description of the various steps involved in the development of the corpus is discussed. An overview of the developed corpus is also highlighted with detailed specifications. Since the developed corpus has to be used subsequently for various kinds of linguistic analysis, it has been documented efficiently. This chapter also tends to give importance to documentation, storage and management of the developed corpus as it requires extreme care on the part of the corpus builder. It is a highly tedious task. Proper documentation of the corpus will ensure it authenticity and retrievability. Also, it will be utilizable for a wider range of potential areas in future.

Keywords: Corpus, Compilation, Hindi, Newspaper, Documentation

1. Introduction

The development of text corpus in Indian languages began with the generation of the Kolhapur Corpus of Indian English (KCIE) which was designed by Shastri (1988) in an effort at individual level to identify the types of similarity and difference among American English, British English and Indian English. From then onwards several attempts may have been made to develop corpora for all major Indian languages at the individual level but these are not much appreciated or attested in the history of corpus generation and application in India.

The next most important milestone in this route is the TDIL (Technology Development of Indian Languages) project which was initiated in early 1990s by Department of Electronics (DoE),

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Ministry of Communication and Information Technology (MCIT), Govt. of India in 1991. It was launched with a mission for developing corpora in electronic form in all Indian languages included in the 8th Schedule of the Constitution of India for subsequent works of language technology (Dash 2008). The Central Institute of Indian Languages (CIIL), Mysore was entrusted with the responsibility for coordinating the corpus development task on behalf of the MCIT as well as developing required tools and systems for conversion of the corpus into Unicode format as well as for its storage, management, dissemination, and utilization by interested researchers. The CIIL has collaborated with Lancaster University, UK for these tasks (Baker, McEnery 2003).

Generation of corpora in Indic languages has certain unique challenges associated with script and text representation in these languages. When compared with English or other advanced languages, the Indian languages may be considered as resource-poor languages, as there is hardly any sophisticate tool or technology available that may be easily used to develop Indian languages corpora in digital form covering texts of various disciplines and subject domains. However, recent advancement in computer technology as well as availability of more Indian language data in electronic form have paved new ways into corpora development, processing and their utilization in various domains of descriptive linguistics, language technology, and applied linguistics (Dash, 2009).

We briefly describe the design criteria of the Hindi newspaper corpus in Section 2, and report about the design criteria for collecting the texts for the newspaper corpus in Section 3; we present the steps involved in the development of the corpus. Section 4 focuses on the issues of proper documentation and storage of the corpus. Finally, in Section 5, we conclude with a focus on importance of the developed corpus and also highlighting the future research and possible directions of corpus-related activities in this country.

2. Design Criteria of Hindi Newspaper Corpus

The research work started with a careful planning stage where the design principles for the corpus were decided keeping in mind the purpose for which the corpus was being developed (Dash, 2005). These established a number of selection criteria as follows:

2.1 Representativeness

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It contained representative texts of Hindi Newspapers in written form. The newspapers texts were available in electronic mode and were extracted from the web archives of the leading Hindi dailies in India. Since the newspapers have a lot of contents, the three major categories that are sampled are: Headlines, Full articles and Editorials.

2.2 Source Selection

Web has been taken as the major source for collection of texts for the corpus. The archives of the leading newspaper present on the web have been collected manually.

2.3 Number of Newspapers

There are more than 20 online Hindi dailies published from across the country. So, we considered the websites of 4 prominent dailies based on their readership and published from different parts of the country. The list of Newspapers based on their readership is given below (Table 2.1) (Figures are compiled by media Research Users Council (MRUC) in the Indian Readership Survey (IRS) 2014)

Newspaper	Location	Readership(in millions)
Dainik Jagran	Various cities and states	16.631
Amar Ujala	Various cities and states	7.808
Prabhat Khabar	Jharkhand, Bihar & West Bengal	2.988
Navbharat Times	Delhi, Mumbai & Lucknow	2.736

Table.2.1: List of Newspapers with their readership

The major reasons for the selection of these newspapers were:

[1]   These four newspapers are one of the widely circulated and leading Hindi newspapers in India and the websites of these newspapers were easily accessible and subsequently the archives were easily available for these four newspapers.

[2]   The texts available from the archive sections of the online editions of these dailies were already present in a Unicode compatible form. So, it required comparatively less manual labour as it is readable by computers and does not require scanning a document and making it useful for research purpose.

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2.4 Size of the Corpus

Corpus size is incredibly important in terms of the richness of the corpus data. It was decided that the size of the corpus for the present study would be within one (1) million words; else it would difficult for our further research works.

2.5 Time Span

For the generation of corpus, a fixed time span of 10 years (2007-2016) was decided. The reasons for this selection are mentioned below:

[1]   As the main purpose behind the development of this corpus was to study the structure and properties of Hindi language as used in the present-day Hindi newspapers, this time span was considered sufficient for gathering insights about the present state of the language.

[2]   Possibility of finding documents in electronic form (in digital archives) was easier which solved problems of manpower, time and cost.

2.6 Types of News Articles

Newspaper contains different types of articles. We decided to collect news articles from the 13 different genres, namely the followings:

[1]   National news
[2]   Political News
[3]   International news
[4]   Business News
[5]   Sports news
[6]   Regional news
[7]   Education news
[8]   Entertainment news
[9]   Lifestyle and culture news
[10] Health news
[11] Science & Technology News
[12] Weather news
[13] Editorials

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3. Development of the Corpus

Once the basic design principle for creation of the corpus was the planned, the development procedure of the corpus began. We adopted various methods and strategies for developing the corpus. The primary stages were the followings:

3.1 Data Collection and Sampling

The collection of data for building a well-balanced corpus had to be fairly methodological, as the purpose for which the corpus was developed should be served in all ways. So, a specific strategy for collection of data was adopted in which we decided to follow the basic random sampling technique. We decided to randomly pick any two Sundays from every month of each four newspapers and collected data from each of the 13 genres (as mentioned in the design criteria) covering the time span of 10 years as per the availability of data in the archive section of each online newspaper selected. In this way we tried to ensure balance in text representation in the corpus as almost all possible samples from each genre were represented in the corpus. The diagram below (Fig. 2.1) gives an idea about the way the Hindi news text data had been collected for the development of the corpus:
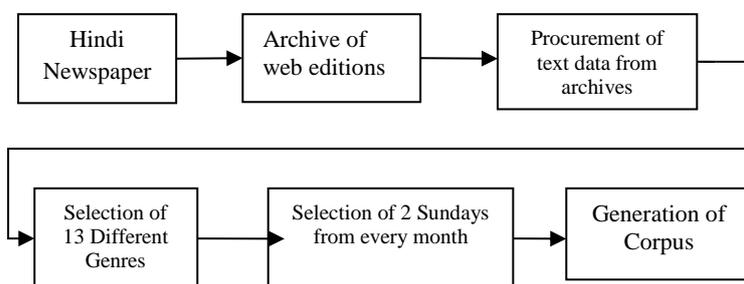

Fig.2.1: Method of Data collection

In case of editorials this method had not been followed. While collecting data from editorials we performed some purposeful sampling processes keeping in mind our research objective.

3.2 Amount of Data Collection

The news articles were extracted from archives of each year depending on their availability. Due to this reason, the amount of data collected based on years and genres varied across the corpus.

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The amount of data collected based on year is represented through the bar diagram (Fig. 2.2) in which the x-axis represents the year of data collection and y-axis represents the amount of data collected.
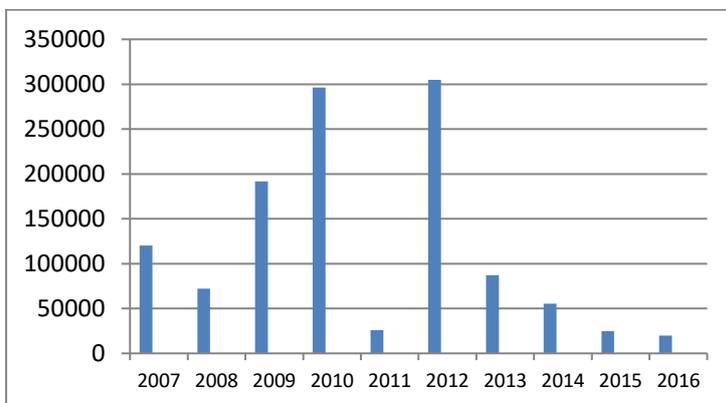

Fig. 2.2: Year-wise Data Collection

From the above graph we can see that the year 2012 shows the highest amount of data collection as the data collection process started in that year and the web editions were easily available for the newspaper '*Dainik Jagran*' from which the data was extracted. However , for the same newspaper when we tried to extract the data from the archived web edition for the year 2011 we managed to get a minimum amount of data. On the other hand for year 2010 and 2009 respectively large amount of data was collected as for these two years the data was taken from the newspaper '*Amar Ujala*' for which the archive of the web edition was maintained systematically. Also, the year 2007 and 2008 we could manage to retrieve a decent amount of data from the web archive of the newspaper '*Navbharat Times*'. For the year 2013 and 2014 we tried to get data from the newspaper '*Prabhat Khabar*' which allowed to extract data in a restricted way as for most of the times it was not available in a text format but in a PDF form which could not be converted into text. Therefore, for these two years also the amount of data collected was not very high. And, for the year 2015 and 2016 we only focused on collecting the editorials so, we only collected a selected amount of data from all these newspapers.

Similarly, the amount of data collected based on genre has been shown through a pie-chart (Fig. 2.3) representing the amount of data collected from all the thirteen genres.

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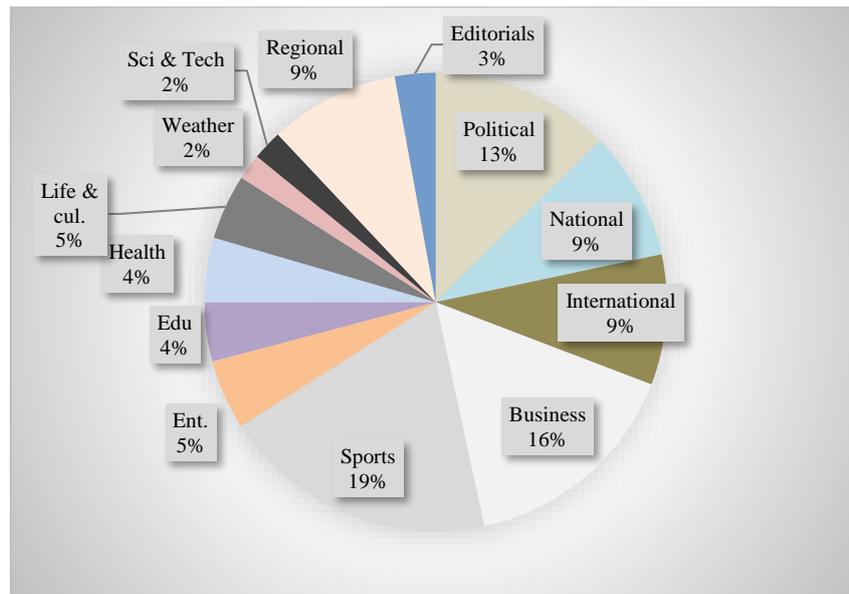
Fig. 2.3: Amount of Data Collected Genre-wise

From the above Fig. 2.3 we can observe that the data collection is not uniformly distributed across the genres. One of the major reasons contributing to this disproportion in amount of data collected is the availability of data in the web archives of the newspapers. So, the news genres that occupy the major chunk of the corpus are because of their easy availability. Additionally, there can also be some factors contributing to the high occurrence of these news items in the newspapers. Here, we see that the sports and the business genre have the highest amount of occurrence in the corpus i.e. 19% and 16% respectively. However, collectively political, national and international news cover the major component i.e. 31% of the newspaper as they are considered to be the most informative section of the newspaper with maximum readership. For example, the sports news does occur in a higher amount because it features all the information from national and international sports events to local sports events sometimes school/college tournaments with readers from all age group. Business news forms one major section as it sometimes overlaps with the national and international news items. Local and regional news also compromises about 9% of the corpus as the readers can be more interested in news events that are happening in the closet geographical proximity. While all other news genres can be very reader specific and targeted to specific readers only. For instance, the education, science and technology and entertainment news will mainly have youth and students as its readers. While the lifestyle and culture and health news can attract potential women readers along with adults. Weather news can be of importance to a specific community along the other readers who might have a glance

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of it. Although, editorials do form an important part of the readership but in our corpus its occurrence is low because it has been collected at a later stage with specific research questions in mind. Although, the sectional readership preference might vary from newspaper to newspaper, but these figures give a glimpse into the amount of news present in each section in a newspaper.

3.3 Pre-processing of the Corpus

3.3.1 Text Normalization

Upon completion of data collection, cleaning and proof reading of all data were needed to ensure the accuracy of data before they were being used for the construction of corpus. The electronic text may contain various typographical errors. So, these typographical errors had to be removed. Images and pictures were removed from the news articles as it was not required. The proper spacing between each word was checked.

3.3.2 Creation of Metadata

The last stage in the development of our corpus was the creation of metadata i.e. providing detailed descriptive information to each text. Metadata is generally defined as 'data about data'. So, descriptive header information was added to each text, giving information specific to each text, such as the name of newspaper, its year of publication, date of publication, name of the place from where the newspaper was published, name of the correspondent and whatever information is available about the text. A screenshot of a sample text (Fig. 2.4) is shown below.

<National News><Apr 8, 2007, 04.56PM IST><Navbharat Times><New Delhi>

जनहित याचिकाओं का दुरुपयोग रोकें : पीएम

प्रधानमंत्री मनमोहन सिंह ने कहा कि विधायिका, न्यायपालिका और कार्यपालिका के एक-दूसरे के कार्यक्षेत्र का अतिक्रमण नहीं करना चाहिए। साथ ही उन्होंने कहा कि जनहित याचिकाओं को राजनीतिक प्रतिशोध का हथियार बनाए जाने से भी रोकने की जरूरत है। विधि एवं न्याय मंत्रालय द्वारा त्वरित न्याय व्यवस्था पर मुख्यमंत्रियों और मुख्य न्यायाधीशों के सम्मेलन का उद्घाटन करते हुए डॉ. सिंह ने कहा कि न्यायपालिका, कार्यपालिका और विधायिका को संविधान के तहत अलग अलग भूमिकाएं और और जिम्मेदारियां सौंपी गई हैं। जिनका ईमानदारी से पालन किया जाना चाहिए। लोकतंत्र के इन तीनों अंगों को एक-दूसरे की भूमिकाओं का आदर करना चाहिए। जनहित याचिकाओं का उल्लेख करते हुए डॉ. सिंह ने कहा कि सुधार के कदम उठाने में इनकी बहुत बड़ी उपयोगिता है। लेकिन, इन्हें राजनीतिक या किसी अन्य प्रतिशोध के लिए इस्तेमाल नहीं किया जाना चाहिए। उन्होंने सुप्रीम कोर्ट से ऐसे नियमों को बनाने का अनुरोध किया, जिससे इन याचिकाओं का दुरुपयोग नहीं किया जा सके। उन्होंने कहा कि इनकी छानबीन के लिए मानक तय किए जाने की जरूरत है, ताकि केवल ऐसी याचिकाओं पर ही गौर किया जा सके, जिन पर सुनवाई करना लोगों के हित में हो।

Fig. 2.4 Screenshot of Metadata

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In the above Fig. 2.4 we can see that the news item has been given a proper description in terms of its genre, year, date, time and place of publication. Also, the name of newspaper from where the news article has been extracted in also mentioned in the metadata. In case, where we have additional information as in the name of the news reporter or the author the metadata contains this extra information also. By storing the news articles with all these descriptive information, it becomes much easier to retrieve specific news articles for future use.

3.4 Overview of the Developed Corpus

After following the design criteria and its effective implementation at all the stages of the development of the corpus we finally have the one-million word corpus of the Hindi newspaper texts. The Table 2.2 below gives the overview of the developed corpus. (Khan, Sobhan 2012)

Table2.2: - Overview of the Corpus

Source	No. of Words	Time Span
Navbharat Times	1,20,030	Jan -Dec 2007
Navbharat Times	72,029	Jan -Nov 2008
Amar Ujala	1,91,506	Jan - Dec2009
Amar Ujala	2,96,187	Jan - Aug 2010
Dainik Jagran	25,841	Sep - Dec2011
Dainik Jagran	3,04,880	Jan – Dec 2012
Amar Ujala	2338	Jan & Sep 2013
Dainik Jagran	80,583	May – Dec 2013
Prabhat Khabar	4091	January 2013
Amar Ujala	924	January 2014
Dainik Jagran	54,583	Jan – June 2014
Prabhat Khabar, Amar Ujala	25,000	Mar –Dec 2015
Prabhat Khabar, Dainik Jagran	20,000	Jan-Dec 2016
All above four dailies	**11,20,338**	**Jan 2007-June 2016**

After the appropriate storage of the all the files in a proper format and encoding we have a database of around 11, 20,338 words which meets the requirements of our target of developing a million-word corpus of Hindi Newspapers

4. Documentation of the Corpus

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Once the corpus had been developed it required utmost care and had to be handled efficiently so that the corpus could be used in the future by other potential users. (Wynne, 2005). To ensure this, various steps were taken for the proper documentation of the corpus. The major steps involved in this process were:

4.1 Appropriate Storage of the Corpus

The development of digital resource like the present corpus has become relatively easier with more electronic texts being freely available and accessible but to ensure its use in the future itshould be properly stored depending on the needs of the research. The present corpus was stored in the following ways:

[1]   The raw data has been stored in .txt format in utf-8 encoding. If the corpus was made of the files in any other format such as Microsoft Word, then they could not be processed by most of the corpus analysis tools. Also, storing the data in this form would help to use the data in future.

[2]   All .txt files have been arranged systematically in separate folders with date as the folder name. The date format was used in this order: date/month/year respectively.

4.2 Preservation of the Corpus

The role of documentation is very crucial in the generation of a corpus from digital resources. It plays very important role in preserving the corpus for its future availability and usability. It provides accountability and authenticity to the corpus. The various procedures we followed to ensure the preservation of the corpus was:

[1]   The corpus has been created in the preservation version i.e. the raw data without any annotation. And, this raw data without any annotation or extra information has been stored separately as the preservation version.

[2]   We have also created backup copies of the data resource after the development of the corpus which have been stored separately on a CD-ROM and the data has also been stored in the Google drive(cloud storage) to ensure they are unaffected by any natural or man-made disasters.

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5. Conclusion

In this present paper we gave a detailed description on our strategy and methodology for the development of the HNTC. As, there seems to be relatively less work done in development of corpora for all Indian languages when compared to other languages of the world. This work can contribute largely to the ongoing efforts to develop corpora for all Indian languages.Furthermore, the information extracted from this study may be used for comparison with corpora of other texts of Hindi. As, in newspaper corpus of Hindi can be compared with corpus of Hindi literary texts, corpus of Hindi scientific texts etc. Analysis along these lines has the potential to facilitate intra-linguistic interface which is an expanding area in the field of machine translation. The data can also be used for inter-language comparison and studies of the Hindi newspaper texts will texts of other languages as Bengali, Urdu, Marathi, Punjabi etc. thus, being of great help in developing parallel corpus for Indian languages. This data from this work can be used to develop a lexical database of Hindi, as in the development of word-net of Hindi. There can be various types of analysis as in sense-marking etc. which can form a fundamental element in various research works of this kind. The future direction of the present research will on the study of discourse patterns in the Hindi newspaper texts as they are a common form of written discourse. Consequently, this study will be applicable in the study of pragmatics of this language. In addition to all these this work will aim to contribute towards a general understanding of language as a human phenomenon.

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Postmodern Prayer and Its Significance in Alice Walker's *The Color Purple*

Dr. R. Vasanathan
Dr. Khriereizhünuo Dzüvichü

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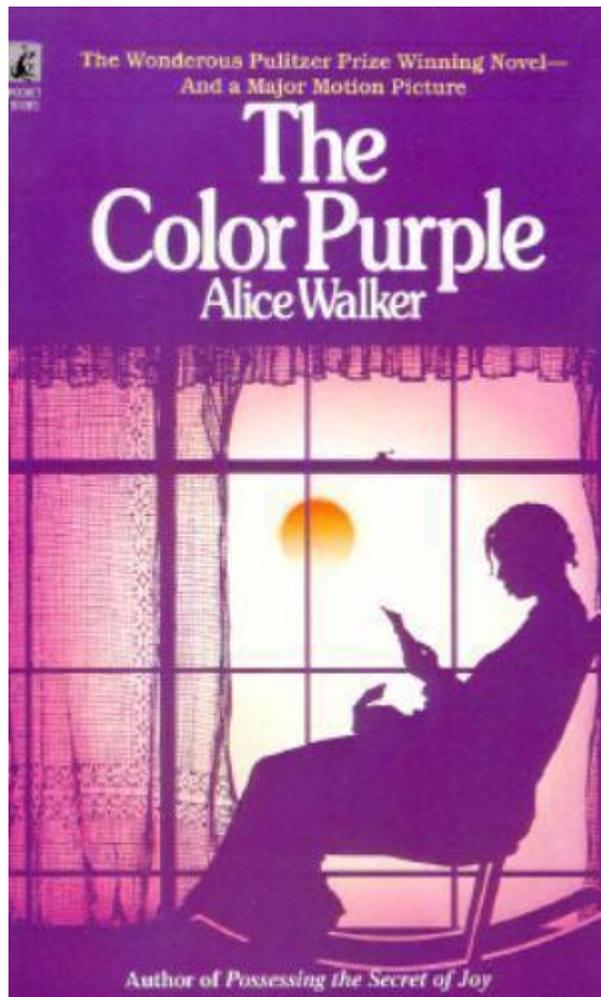
Abstract

The Color Purple, the epistolary novel by Alice Walker which sprang up in the literary arena in 1982, has been celebrated since then and crowned with the 1983 Pulitzer Prize for Fiction and also the National Book Award for Fiction. Though the novel has been subject to severe

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criticism for its explicitness in sexual descriptions, violence, and handling of homosexuality, the element of bringing in God as the addressee has given complete freedom for her as the author and thereby has limited the readers to the job of eavesdropping communication. Her inexorable and unequivocal overflow sustained from the address to 'God' in the context, has displayed a perception balanced with privacy for the readers. On the other hand, Alice Walker has also mentioned in her introduction to the work in the 2014 edition that the work itself has not been frequently discussed on its spiritual appeal and relevance. This study aims at analysing the freehand that the author received because of the conceived privacy while communicating to God and at the same time unveiling the postmodern attributes in her description and cry to the audience of God. Her spirit to bring the picture of God with her epistolary communication and discussion in the novel forms the base of this study.

Keywords: God, Relationship, Conversation, Postmodernism, Difference, Existence

Introduction

The study on nature by Descartes and his views on human freedom and the existence of a supreme exert a powerful intellectual pull on us even today. Descartes finds that the emblematic content of the idea of God, which he finds inside him, "is so great that it cannot have originated from inside his own (imperfect) mind, but must have been implanted there by an actual perfect being, God" (Cottingham, 8). Interestingly in the context of the novel The Color Purple, we are intended to look upon the possibility of the "imperfect mind" which forms the base for entertaining an argument related to God in the post-modern world. Francis Schaeffer in his work "The God Who Is There" proposed the term "line of despair." Generally thought process starts with philosophy, continues with art and music, saturates the culture, and then gradually seep into theology (Schaeffer, 28). Though it remains a preferred topic to discuss, its relevance in a novel of the postmodern world, to have a universal appeal with a secular tone is not an easy task. Alice Walker has been successful in bringing about such a conversation in *The Color Purple* and has created a perceptible audience in the postmodern world. It was possible for her because of the following artistic maneuvers:

1. The uncomplicated reflection on God by an" imperfect mind"

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2. The portrayal of God as a friend of the oppressed and friendless

3. Keeping God above and beyond religion

The Uncomplicated Reflection on God

The question "who is God?" and "how does He look like?" have been deliberated by people for so many centuries. Most often than not what is mentioned in the scriptures have been analysed, interpreted and compared without changing even an iota of the belief that prevailed before the discussion. More than any discussion the most persuasive experience when it comes to understanding God is the testimony of an oppressed and uncomplicated human. The importance of it is also mentioned in Bible, "So do not be ashamed of the testimony about our Lord or of me his prisoner." (2 Timothy 1:8).

Speaking to God

Speaking to God in the form of prayers or requests, being driven out by the society and as a helpless human being is considered to be the eventual resort. The very thought that someone deserves the mercy of God because of the unutterable sufferings in life is accepted in the world of faith and religion. Nettie, in one of her letter clearly mentions the relationship between Celie and God when she writes, "I remember one time you said your life made you feel so ashamed you couldn't even talk about it to God... And whether God will read letters or no, I know you will go on writing them; which is guidance enough for me. Anyway, when I don't write to you I feel as bad as I do when I don't pray, locked up in myself and choking on my own heart (Walker 117)."

Celie's Misery

Celie's misery first makes her to be the unacknowledged contender for God's mercy. The one who has suffered so much and prays for mercy, has even got the right to be annoyed with God. Whether she will be forgiven by God is not so important but the reason that has made her to fell so is something that the readers want to know. She, with her simple mind says the reason:

Dear Nettie,

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I don't write to God no more. I write to you.…Yeah, I say, and he give me a lunched daddy, a crazy mama, a lowdown dog of a step pa and a sister I probably won't ever see again. Anyhow, I ay, the God I been praying and writing to is a man. And act just like all the other mens I know. Trifling, forgetful and lowdown…If he ever listened to poor colored women the world would be a different place, I can tell you (p.173).

Her words out of deep pain and agony goes straight to readers and wins the favour of allowing her to have the right of speaking about God and her relationship with Him. The author uses this freedom to being the superior discourse with simple words as the observations and thoughts of the character through unfamiliar and pathetic experiences.

God as the Friend of the Oppressed and Friendless

In the novel, the term 'God' appears more than one hundred and seventy times. The first epistolary address to God is, "You better not never tell nobody but God. It'd kill your mammy (Walker 1)". There is the deep sense of the presence of God both with the oppressor and the oppressed and it is well captured to form the base of the narration. Celie in rural Georgia, experiencing a childhood of ceaseless abuse begins writing letters directly to God as she believed or made to believe because even the devil in the form of her step-daddy believed.

She first tastes the help of God when she gets impregnated and has to tell her mother about the father of the child. The presence of God is perhaps realised first through the existence of the term. "God" becomes a term on which she could pin the blame. She further says about the child, "She ast me bout the first one Whose it is? I say God's. Finally, she asks Where it is? I say God took it" (Walker 2).

When Celie finds her little sister stalked by her step-daddy and thinks about God, she writes "I see him looking at my little sister. She scared. But I say I'll take care of you. With God help (Walker 3)." Her sister, while writing back about her encounter with Mr. Albert, Celie's husband, she says, "I started to fight him, and with God's help, I hurt him bad enough to make him let me alone" (Walker 114). Here, for the first time, the beneficence of God in life is acknowledged in

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their communication. Followed by that she lauds the grace of God with regard to the future of Celie's children, "Corrine and Samuel have a wonderful marriage. Their only sorrow in the beginning was that they could not have children. And then, they say, 'God' sent them Olivia and Adam" (Walker 5).

Celie, after establishing the where- about of her sister and her children has a transformed view with regard to the relationship of God when she says "I don't write to God no more. I write to you … (Walker 173)". This leads to a serious conversation about God between Shug Avery and Celie which further explains the spiritual reflections from the point of view of an oppressed human being. However it is important to note that the need of the reliance on the term "God" or the existence of God gradually loses its sheen. This goes well with the audience as well as they do not perceive the character of Celie as pathetic as it was portrayed at the beginning.

The Help of God

Thus, the help of God in the novel, from the point view of the author is that the term helps to end the conversation without demanding a need to explain the forgettable incidents leaving them to the audience. On the other hand, a character, so pitiable like that of Celie needs sustenance for hope and justice though it is bound by decisions of the author. Finally, the character, as an evolved woman seeks the companionship of another woman, is a sure sign of emancipation.

Keeping God Above and Beyond Religion

The authority of the author lies in the way she helps the audience to behold the characters as per her discretion. The author strives to help the audience perceive the "perfect" experience in the novel through the narration. In the beginning, when Sofia was arrested, Celie prays in her own way. She fantasises,

"God coming down by chariot, swinging down real low and carrying ole Sofia home. I see 'em all as clear as day. Angels all in white, white hair and white eyes, look like albinos. God all white too, looking like some stout white man work at the bank. Angels strike they cymbals, one of them blow his horn, God blow out a big breath of fire and suddenly Sofia free" (Walker 85).

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This innocence of her does not stay in the same way all along. She later evolves into someone who could be a part of a discussion about God philosophically. The conversation that begins with God's figure as "big and old and tall and gray bearded and white" goes to touch upon some of the basic but relevant questions. They analyse God and white people and it includes some sensational claims like "God wrote the bible, white folks had nothing to do with it" and "God is inside you and inside everybody else. You come into the world with God. But only them that search for it inside find it" (Walker 175).

The most significant point of the discussions is "God ain't a he or a she, but a It … Don't look like nothing (Walker 176)". This gives a complete turn in the readers overall esteem of the substance of the discussion with the background that the white men do not listen to the suffering black people.

Finally form the simple reflections over the existence of God, there comes an attempt to interpret the passion of God. In a conversation Shug Avery tries to explain or justify the surprising attribute of God with the words, "God love everything you love— and a mess of stuff you don't. But more than anything else, God love admiration (Walker 177)". Thus from innocent trust in God, there is a movement to understand the theoretical relevance of God and His existence beyond religion and culture.

Post-Modern Style

James Herman Olthuis (2012) says that "In contrast to Modernism's suppression of difference, the most distinctive feature of Postmodernism is its desire to embrace difference". He also adds that when modernistic thinking tries to identify or find out the solution to the problem, Postmodernism considers them reason illusions that need to be unmasked and also " marks them as dangerous to people everywhere".

Postmodernism emphasises the instability of everything and the creation of realities. Particularly in the time of principles, morality, political affairs, and education, no mention should

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be made of general and constant notional foundations. Values are relative things that differ from culture to culture (Poosshafei, 2009). Help from God is sought in the novel but the question is if there is a desire to change the course of life and relationships with the people. God's help is sought for safety but not to change good into evil. There is never a hope for an evil man to change good or good to change evil. Even when it happens, there is no surprise or celebration and the difference exists and it is endured or ignored. It is even difficult to define good and evil except in terms of one causing physical or mental harm to another.

The desire to embrace difference in the novel *The Color Purple* is taken to new heights. The difference is loathed in fact by not even being given the recognition that it exists. The difference between coloured and the white diminishes in the focus and light is thrown upon the difference in the lives of men and women. More than the difference, the oppression in society gains importance and finally emancipation from the same. Celie, who has suffered in the hands of men right from her birth finally get a chance to decide the course of her life, with Mr. Albert. With the spirit of postmodern thought, she realises that she will not be able to make the differences disappear and considers living with it. This is clear when she mentions " Mr…… done ask me to marry him again, this time in the spirit as well as in the flesh, and just after I say Naw, I still don't like frogs, but let's us be friends (Walker 257)".

Ms. Doris

Another interesting character in the novel is Ms. Doris. She being an English woman travels to Africa to serve as a missionary, but all she wanted to do was write books. She felt everything to be alright in Africa and with her ulterior motives and her disguise says, "I saw nothing wrong with them as they were... I told them right off that their souls were no concern of mine (Walker 207)". Here, the familiar concept of missionaries travelling to parts of Africa with the attitude of serving them has been juxtaposed with a contradictory motive which denies reaching quick and general conclusions that missionaries have always served the African people.

Implications

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More than the discussions on theology, what gains strength when it comes to thinking about God is "the uncomplicated reflection on God by an imperfect mind" that has had a life of tribulations. Secondly, the suffering in the lives of the character in the novel has rendered audience to the tumults addressed to God and thereby confirming her right to speak to God amidst sufferings. The characters also open up the social conditions of the time and the inequalities and offer them grounds to discuss within the novel. It has also, with facts and narrations, questioned the methods and conventions of the world and thereby demands an attitude with the postmodern spirit, that is to accept and recognise the differences instead of wasting time on settling and resolving them, which will not happen without oppression or sacrifice from one side.

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Language Use in Advertising: Creativity and Its Dimensions

Zuhair Ahmad, Ph.D. Research Scholar
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Abstract

21st century has observed a tremendous revolution brought by Media in every sphere of life. The realm of language is no exception. Linguistic Creativity in Media Linguistics is one of the important repercussions of such revolution.

Media Linguistics is one of the most important and dynamic field in applied linguistics, exploring the way language is used in Media. It has broadened the theoretical room for approaching Creativity in general and Linguistic Creativity in particular.

The paper aims at describing and analyzing some of the linguistic techniques that copywriters use to catch the attention of audience. It is concerned with the creative aspects of such language. Main emphasis is put on the intertextuality in advertising. The application of intertextuality in advertising language is an effective technique that most advertisers prefer. It has created a theoretical space for creativity in language of advertising. Apart from intertextuality some common Rhetorical Devices are also taken into consideration to exhibit Linguistic Creativity.

Data in this paper are drawn from both print as well as electronic media advertisements covering both Urdu and English languages.

Keywords: Language use, Advertising, Linguistic creativity, Intertextuality, Copywriter, Discourse, Urdu

Significance of Language

Language is a powerful tool for a human being to communicate with others effectively. It has a strong influence over the people and their behavior. Human language is unique because it has the properties of creativity, productivity, recursiveness and many more. It relies entirely on the

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social convention. Its complex structure therefore affords a much wider range of possible expressions and uses it effectively in comparison of any known system of animal communication.

Language of Advertisement

In this day and age, advertising has probably become one of the most powerful communication tools used by marketers to communicate their message to the target audience. Advertising takes many forms, but in most of them language is of crucial importance (Vestergaard & Schroder 1985). The powerful influence of language over the people and their behavior is also true with the realm of marketing and advertising. The choice of language to convey specific message with the intension of influencing people is vitally important in advertisement. Language used by copywriter in advertisement differs drastically from the conventional language. Leech in his book (Leech 1972: 25) writes, that the language of advertising belongs to so called '**loaded language**'. Leech says that loaded language has the aim to change the will, opinions, or attitudes of its audience. To persuade people to buy the product is the main purpose of the advertising. For achieving the purpose Copywriters create uncommon, surprising, interesting texts with catchy slogans or phrases to lure the audience into buying the products.

Creative Copywriting

The relationship between creativity and advertising is long, rich and textured. Creativity is considered to be an important determinant of advertising effectiveness. In today's highly competitive world, consumers are faced with vast arrays of products and choices. As the concept of brand loyalty diminishes, marketers need to device creative and innovative ways of attracting and retaining customers. Due to the inundation of the market with products with highly competitive prices, consumers are ever willing to try out new things. Companies now more than ever, need to device ways of surviving in the market. Creative and innovative advertising strategies serve as major tools. Even though most contemporary advertisements rely on visual content and design, it is still language that forms the crucial part of advertising. In order to capture our attention, advertisers must usually do a bit more than just convey the message in a straightforward way. This step further may be called *creativity*.

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Creativity

According to Wales, creativity is inventiveness in form, the departure of what is expected in language (90). Creativity can be defined as the production of something original and valuable. Creativity involves coming up with new and fresh ideas or plans. It is characterized by the use of the imagination and expression. Research in psychology reveals that creativity arises through the confluence of knowledge, creativity thinking skills and motivation (Adams, 2005). Advertising survives or dies on creative and innovative communication. Creativity is the reason why particular agencies are preferred to others.

Functional and Practical Stylistics of Advertising Language

The point of differentiation between advertising and conventional language can also be traced by taking the functionality into consideration. One has to bear in mind, however, that variation and creativity plays a major role in advertising language in particular. Advertising language has always tried to change styles and to break the conventions. It is also to be noticed that this variation and style is totally different from that of sociolinguistic variations and styles in the following ways:

a)   **Functionality**

The variation and style in advertising are guided by a different function, which comprises of different elements like users (addresser and addressee), goal, setup and channel (medium).The functional requirements result in a functional advertising style, which is determined by the correlation of exophoric determinants such as the fields of application, the relationship between sender and recipient, the modes of communication and the social functions of this text type on the one hand and typical modes of use on the other. Against the background of a discourse of advertising, it becomes obvious that the linguistic features of advertising cannot be described without reference to the situation in which this text type occurs. Thus, the heavy use of the pronoun *you* cannot be seen in isolation from the appellative character of adverts, with the sender trying to present a personal appeal to the recipients in order to Persuade them to ultimately buy their product. The pseudo-personal appeal of pronoun *you* must be considered in conjunction with the media of mass communication, which are the major mode of distributing advertising messages. Although

every recipient knows that *you* actually refers to an audience of many millions people, they are still inclined to believed that they are personally being addressed.

b) Approximation as the ideal

The ultimate goal of the copywriters is to create a ground of familiarity between producer and audience. This results in to lure the consumers in buying their products. Thus, approximation as the ideal is characterized as the hall mark of advertising language.

In fact language use in advertisement offers linguist an excellent opportunity to see for themselves how the characteristics of common language are exploited at its best. These specialized uses of language thus provide a knowledge of dynamic process that a living language undergoes in its artistic use. In this sense the language use in advertisement may be considered as par excellence.

Since Media Linguistics carries a full fledge discourse, it is impossible to cover all the aspect that participate in this realm. For this reason I will analyse the language of advertisement from linguistic specially intertextual and figurative point of view.

Intertextuality: A Space for Creativity

The visual culture has radically changed our conception of the world and has widened the space for creativity. Media text like advertising has contributed a lot to the legitimisation and transformation of social practices. In such process it has become intertextual to varied texts drawn from different fields. The use of intertextuality in advertising is a conscious strategy that keeps viewers busy in the interpretive activity and thus makes ad texts creative, attractive and memorable. To gain the readers' interest positively is certainly the ultimate goal in advertising. This is achieved, as Sillars (1991) explained, through expressing values to the knowledge of, and mostly appreciated by the readers to promote a brand or service. No strategies serving such a goal better than intertextuality. Fairclough (1992), Cook (2001), and many others have illustrated the use of intertextuality in the act of producing and comprehending references within the textual feature of the new text with references to previous texts that share its context and form.

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Etymologically the word intertextuality means a text among texts. It is a kind of relationship by which texts are interwoven with each other, that is, every text is an absorption and transformation of other texts.

The intertextual relationship in advertising can arouse people's attention, memory, interest and desire, and then stimulate their purchasing action, as it is natural for people to accept things they are familiar with. Many linguists and scholars show a great interest in intertextuality in advertising and have also done research on the forms and functions of intertextuality in advertising language. Cook (2001: 220) opines that Intertextuality is one of the "common practices" which may contribute in reshaping identities and attitudes. It derives its meaning from shared knowledge between the users and the readers that enable the readers to grasp the convert meaning of the advertisement. Goddard (2002, p. 69) identifies it relevant to "… the way one text can point to or base itself on another". Fairclough (1992), on the other hand, identifies intertextuality relevant to the process of "productivity", in which new texts are generated from transforming prior texts and restructure existing conventions. The new texts share the similarity of content and form with the original sources.

Nowadays, Intertextuality is an integral part in the advertising texts where two or more of the linguistic, visual and aural texts complement each other for a better understanding of the message by the reader. How the previous knowledge shapes our understanding and reveals the creative mind of copywriter can be traced by looking into the ads thoroughly. Advertisements can be considered as intertexts as every advertisement carries some similar features of the advertising texts that existed earlier. Even the advertising texts portraying the same type of products share similar features in construction. Moreover, as advertisements draw their reality from the world, they establish an intertextual relation with the discourses inexistence. Here semioticians opine that they all share the same theory of constructing the world. Chandler speaks thus "In order to make sense of many contemporary advertisements (notably cigarette ads such as for Silk Cut) one needs to be familiar with others in the same series. Expectations are established by reference to one's previous experience in looking at related advertisements. Modern visual advertisements make extensive use of intertextuality in this way. ". (2007:202)

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While discussing the intertextuality it is also to be noticed that the advertiser does not select the text or discourse of an advertisement haphazardly, rather keeping the character and background of the reader, the sign value of the commodity in mind he selects the texts and discourses that will suitably fit into the context. In Indian scenario advertising texts are found intertextual to socio-cultural contexts, myths, folk songs and tales, movies, popular songs, scientific discourse and so on.

Types of Intertextuality

Writers have divided the intertextuality differently according to its function in the text. Since in a multimodal text, mode is the essential unit of expression it is easier to divide the types of intertextuality available in advertising into intra-modal and inter-modal. The intra-modal intertextuality is further divided into visual, aural and linguistic in accordance to the elements available in an ad text. On the other hand, inter-modal intertextuality may be considered as structural occurrences which in fact are inter-modal translation or allusion to a different mode.

Intra-modal Intertextuality

a. Visual Intertextuality

Advertising texts which need attention from the consumers make use of visual images more and in this digital age they come with all attractive features to lure the consumers. Visual images for their iconic nature attract greater attention. Even an illiterate person is visually literate enough to decode meaning of a visual text. Intertextuality is displayed in ads differently. Parody is one of the common strategies found in Indian advertising. Parody not only brings familiarity to the advertising but also makes them humorous. A very recent example is that of *Lux Onn Innerwear* which parodies the scenes from the movie *Don* with appearance of Shahrukh Khan.

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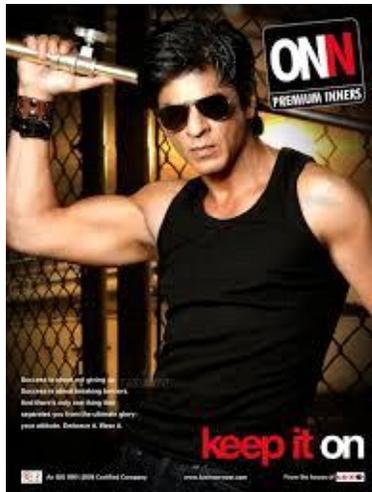
Colgate advertisement, which parodies the scenes from the movie *Dabang* with the appearance of the heroine Sonakshi Sinha. In these advertising, the texts in fact offer a narrative, become intertextual and promote the product. Such intertextualities keep the consumers in suspense and retain the aesthetic and creative quality of the text.

b. Aural Intertextuality

Intertextuality in advertisements just not happens in the codes of linguistic and visual signs but also in the aural signs. Certain types of music which occur again and again in different advertising texts, film texts or other audio-visual texts in course of time by themselves create a code. Many advertising texts use the popular songs from movies to create the context. The popular song being associated with a different visual text creates impact on the viewer's mind and makes the advertisement memorable. For example, the recent *Kit Kat* ad (youtube.com) uses the popular song '*Kate nahi katte…*' from the movie *Mr. India* to reflect a romantic relationship between two squirrels. The aural intertextuality is significant in ad as it enhances the memorability of the text and heightens its aesthetic value. Apart from the song or music intertextuality, even voice intertextuality also occurs in advertising. In Indian advertising use of the voices of the Bollywood stars like Raj Kumar, Shatrughan ,Sinha, Amitabh Bachchan is very common.

c. Linguistic Intertextuality

Linguistic intertextuality is one of the most important intertextualities which is displayed pervasively in advertisement. Since linguistic signs have   two mode   of expression as visual

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and aural, linguistic intertextuality in advertising may be considered as visual or aural representation of words ,dialogues, proverbs and quotations from other texts. The re-occurrence of popular dialogues from movies is also frequently found in Indian advertising. The recent advertisement of popular Boroplus Antiseptic cream is based on the vary famous Bollywood dialogue "*Rishte me to ham tumhare baap hote / lagte hai ,aur naam he shahenshah"* in the parallel way " *Rishte me to ye saare kireem ke baap hote hai aur naam he Boroplus".* It is to be noticed here the the copy writer has alter the Amitaab's dialogue wittily to amuse the audience and consequently to lure them in buying the product. Words and phrases are part and parcel of discourse which carries a particular meaning underpinning by context. Sometime copywriter takes a word from a discourse and use sit in advertising language. A n example of such case is the advertisement of Ananda milk which is being advertised by the slogan "Ananda T20 ab naye Avatar mei". The word *avatar* here bears a `holistic and authentic view aligned with the religious connotation`. It touches the reader greatly and urges him/her for a quick response. Proverb is a very effective way to realize intertextuality in advertising and help achieve the advertising goal in a concise and appealing way. For example friend in need is a friend indeed. (for Quick Heartache Reliever). This is an advertisement for medicine, Quick Heartache Reliever. The advertiser quotes the proverb "A friend in need is a friend indeed". By adopting this proverb, the advertisement emphasizes the quality and efficiency of the medicine and also conveys the meaning that this medicine will come to your rescue the moment you are in danger. It is your trustworthy friend. The quotation brings readers kindness and credibility and shortens the distance between the product and its readers.

Inter-modal Intertextuality

Inter-modal intertextuality is frequently found in advertising texts as an attention-seeking device. The following advertisement best illustrates this fact:

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(Union Bank, adsoftheworld.com.)

The above ad tells about the plans which sometimes do not work. The picture is presented as an elaboration of the linguistic syntagma. *All plans do not fit to your need* and reflects a failed plan. The visual text contains the crow throwing pebbles in to the glass. This representation refers to the fable of thirsty crow, who throws pebbles in to the water pot so that the water level will rise and it can drink the water. But here the advertiser has made certain alteration to the original story by placing money in the glass instead of water. So the same plan will not be useful because pebbles cannot lift money. The advertiser wants to emphasise that money cannot be accumulated always by the consumers' own plans and experiences. Consumers may need the advice of other experts and in this case the expert is the advertiser *Union Bank.*

Common Rhetorical Devices in Advertising

Apart from the abovementioned detail of intertextuality as a tool for creativity in advertising there also exist some common rhetorical devices in English as well as Hindi/Urdu advertisement. Figures of speech are powerful tool to convey the message effectively. Figurative language stands for one of the most valuable copywriting tools. By using *rhetorical figures* (also called *figures of speech*), copywriters make their texts more striking and effective. As a result, such messages appeal to the imagination, create connotative meanings and help the content be more memorable. To achieve vividness and humor and to appeal to more readers, various rhetorical devices are employed in advertising. It can be said that the success of English advertisements has much to do with the apt employment of rhetorical devices. Some of the most commonly used

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rhetorical devices in English as well as Hindi/Urdu advertising are discussed in the following analysis.

Phonological Level

Mihaela Vasiloaia (2009) claims that advertising language can be compared to poetic texts. Like poems, the so called mnemonic devices (rhyme, rhythm, alliteration, assonance, etc.) are used in slogans. These devices have the mnemonic effect on potential customers of the advertisement. This helps receivers to remember and also later recall the text. The sound techniques which are the most frequently used in English advertising.

   a) **Rhyme**

One of the dominant sound techniques in advertising is rhyme. According to John A. Cuddon, rhyme is "the formalized consonance of syllables" (1999:750), i.e., the correspondence of sound between words of endings of words, especially when these are used at the end of lines of poetry. In Hindi/Urdu ads

<div align="center">

Kya aap close up karte hain?

Yah duniya se darte hain?

Aap close up kyun nahin karte hain?

</div>

In English ads   *Chubby cheeks, dimple chins*
<div align="center">

Rosy lips, teeth within

Curly hair, very fair

Eyes are blue - lovely too

</div>

- *Be a* woman *for a cause not for applause (Baileys Irish Cream).*
- *Beanz Meanz Heanz.*

(b) Alliteration – is "a figure of speech in which consonants, especially at the beginning of words or stressed syllables, are repeated" (Cuddon 22). ***P**assion for **P**erfec**t**ion - /p/, /ʃ/ (Russian Standard vodka).*

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- *Six simple secrets to keep you look fabulous*
- *Kicks for cash competition*
- *Today, Tomorrow, Toyota*

The vivid example of alliteration that was incorporated into the brand name itself is 'Coca-Cola'.

(c) Simile

Simile is a comparison between two different things that resemble each other in at least one way. In simile we directly compares two things through some connective, usually "like," "as," "than," or a verb such as "resembles". According to Ding (2003), simile is used to emphasize some positive characteristics of the advertised product/ service and/or highlight and strengthen the emotional representation of a certain aspect in an imaginative way. Shie points out that "in using a simile, copywriters usually highlight the distinctive features of the product through an overt ground" (37). In the advertising world, a simile is an excellent way to communicate symbolic ideas. The advertising taglines witness a comparison between two distinctly different things by the usage of such words as, like, as-so, as if, etc. Copywriters have used this device very generously in the following ads.

- *Product: Kingfisher Airlines*

  Tagline: Few things connect India like Kingfisher does.
- *Product: Veet (beauty product)*

  Tagline: What beauty feels like.
- *Product: McDonald*
  Tagline: Nobody can do it like McDonald's can
- *Product: Thai Airways (service)*

  Tagline: Smooth as silk
- *Product: Kiwi shoe polish*

  Tagline: When your shoeshine, so do you.
- *Product: Intel*

  "A battery that works as hard as you"

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The slogan promoting Intel batteries compares a computer user with a battery and declares that no matter how hard they work, the battery will always keep up with them.

(d) Metaphor

Metaphor is one of the most power frequently used rhetorical devices in English advertisement. It is used to create a symbolic representation of the key idea you want to communicate. An insurance company, for example, could picture a man about to step on a banana to represent unexpected risk in life. Metaphor contains an implied comparison in which a word or phrase that is ordinarily or primarily used of one thing is transferred to another without giving a formal acknowledgement that any comparison is made. The use of metaphors in advertising is a common way for copy writers to communicate a point to the consumer. Advertisers frequently use metaphors with words or visually with pictures. As opposed to simile, metaphor usually presents an implicit comparison and contributes to the aesthetics of the message as well as emphasizes the main idea, describing one object in terms of another. Leech maintains that metaphors are valuable in the advertising language as they "suggest the right kind of emotive associations for the product" (Leech 1972: 182). Consider the following examples:

"Open Happiness" (Coca Cola)
"It just feels right to hold the internet in your hands" (Apple iPad)
"Bounty- the taste of paradise" (Bounty candy bar)
"Put a tiger in your tank" (Esso) and
"It gives you wings" (Red Bull).

The Coca Cola slogan associates a bottle of coke with happy and carefree leisure time of a person who consumes this beverage; Esso international trademark's slogan implies that the fuel that their customers fill their car tanks with give their vehicles extra power and reliability, also the word "tiger" in the slogan incorporates the brand name of the company into it, as the tiger has been the logo and symbol of ExxonMobil (Esso) idea, describing one object in terms of another. Metaphor is considered by many to the most important and most common rhetorical device in English ads. Let's take the example "*You'd better off under the umbrella*" (Advertising Travelers

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Insurance Co). Since safety is the most prior thing, travelers Insurance Co here take a typical psychology of traveler to complete this advertisement. They used "umbrella" to figure their service. Seemingly, though the advertisement is short, but the copywriter has employed an appropriate metaphor to affirm the services of their company. In modern ads visual metaphor is a powerful tool to lure the consumer in buying the product. For example "*Connecting People*"

Nokia used this metaphor to convey the image of connecting people with their mobile phones instead of simply as a means of having a conversation. The message is that not only can you talk to someone who may be hundreds or thousands of miles away, you can also make an emotional connection with the person, which enhances the phone's value.

(e) Pun

Pun is a form of speech play in which a word or phrase unexpectedly and simultaneously combines two unrelated meanings. Pun is one of the most common forms of word play and one of the figures of speech most often used in advertising. It is basically play on word which increases the humor of advertising and make the advertising pregnant with meaning. Appropriate use of pun can attract reader's attention, makes it memorable and arouses the consumers' interest and imagination. Puns may be used in different ways:

1) By using a word equivocally.

2) By using a word more than once in different senses.

3) By using words similar in sound but different in meaning.

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For example, "Coke refreshes you like no other can" (Coca-Cola). The use of 'can' in the above-mentioned sentence bears two meanings. It may be understands as a bottle for drink, and it also can be used as auxiliary verb. The following are some analysis of tag line of ads to exhibit the pun

- *Product "Capri Cigarettes"*

   Tagline: He's gone to Capri and she's not coming back.

In this ad the homonymic pun is based on the similarity between a place called Capri (an island in Italy) and the brand of cigarettes called Capri and this presents a false homology (homology is any. One interpretation that can be extracted from this ad is that a man has left his present abode to live in a place called "Capri" and because he likes where he lives now, he has no plans of returning to where she lived before. Another interpretation of the ad is that a woman has changed his cigarette brand to "Capri", and because of his satisfaction with this new brand he has no intention of smoking his old brand again. And the interpretation, which the copywriters would like one to follow, is that Capri is a much more preferable brand of cigarette than the current brand of the viewer, and once the viewer smokes it he will realize this and change.

- *Product: Batiste Shampoo*

   Tagline: Give your hair a touch of spring

- *Product: More (cigarette)*

   Tagline: Ask for More

are another example of pun in ads.

Conclusion

Language has creative characteristics which enable the advertiser to make exciting appeals in the advertisement. Language meant for advertising is very witty, charming and sometimes mysterious. Its objective is to convert an indifferent customer into a potential purchaser. In fact language use in advertisement offers researcher an excellent opportunity to see for themselves how the characteristics of common language are exploited at its best. These specialized uses of language thus provide a knowledge of dynamic process that a living language undergoes in its artistic use. In this sense the language use in advertisement may be considered as par excellence.

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In this paper, we approached advertising as a type of communication between producer and consumer of the product. The paper thoroughly reveals the fact that how and why the language employed in advertising differs from that of conventional language. It also describes various pervasive tools and strategies in advertising language, by which the copywriters lure the audience in buying the products.

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Various Strands of Women Experience in
Kamala Shamsie's Novel *Burnt Shadows*

Sami Ullah, Ghulam Ali and Muhammad Imran, Ph.D. Scholar

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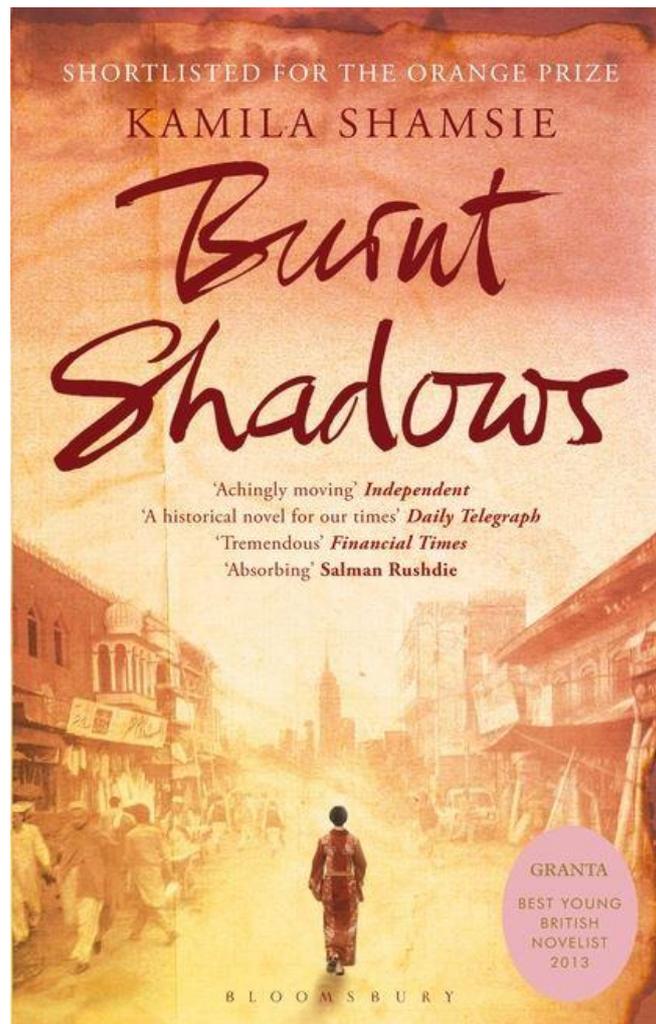
Abstract

Burnt Shadows, with its most significant efforts, reveal the devoted existence of women, with regard to their experiences of self exploration. Kamala Shamsie has very truly given various abilities to her female characters, to idealize the life with all its bounties and ill experiences, which shadow the conscious approach of female mentality and sacred vision. 'Burnt Shadows' is the creation of certain facts which represent the world with women

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associations. It's a deliberate effort to give exploration to the sights of women world, representing the crusaders of sincere feelings and love. These affectionate feelings mould the very existence what we call 'the women part'. Kamala Shamsie has stretched the story to comprise four different worlds of human existence and experiences, just to make the world realize the role, character and significance of pure dedication, which adore women. Hiroko is a character with all the beauties, sharpness and intellectual approaches, symbolizing the capabilities of all those legends who change the course of lives of many others in surroundings. Her hope and belief in herself slice the darkness, which has enveloped her existence and associations. It's all transformation for Hiroko Tanaka, right from her days of established intimacies with Konrad till the last days of her life in New York, where she faces the related consequence of the life of Raza Ashraf, her son.

Key Words: Kamila Shamsie, adaptation, shattered intimacies, self exploring experiences, identification, languages.

Introduction

The literature, idealizing women experiences in the practical and fictional world, owns significant values and characteristics. It's like holding the mirror to the most mesmerizing realities of human co- existence, specially the connotation of women existence around. Kamala Shamsie has this gift to make her characters appealing. particularly the female characters, serve as her mouthpiece to convey her ideas of female existence. The magical possession of four different worlds from Hiroko, with the desperation of loss at the end, is an imitation of the life with its experiences. Hiroko Tanaka, first distinguished as a youthful school teacher in August, 1945 in Nagasaki, turns a munitions factory worker and her artist father, is sorted out as a traitor. Right from those days, when she falls in love with Konrad Weiss, till the immensity of all those questions, asked and applied to a prisoner at the Guantanamo, reveal the inner and outer experiences of this epic character. Her experiences illustrate the image which she constructed of the life in this chaotic world. The adaptation phenomena shows her longing for identification, and then the loss of that identification in itself. She accepts the very truth and realities associated and concerned with the intimacies of all those, she knew and loved. 'Burnt Shadows' truly is the world of Hiroko Tanaka, with her burnt desires , wishes and recognition of self, even the shadows of her intimacies are burnt down to test her nature of acceptance. Kamala Shamsie's category of fiction is characterized by great scope of genuineness and

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reliability. Her protagonist female characters emerge to be like Shamsie herself significant representation. Reasonably, her female characters in that regard are knowledgeable, cultured, liberated, unconstrained, diasporic and sophisticated like herself.

The Adaptation, and Transformation, A Self-Serving Blessing for Hiroko Tanaka's Shattered Intimacies

The experience of adaptation is a self deserved need than any happening by chance. It's a kind of an obligation to adjust. For Hiroko Tanaka, this adjustment is a relief to all those expectations which brings her closer to all those, whom she truly identifies herself with. Her intimacy with Konrad Weiss leads to deep affiliation of love, leaving aside the past. Let bygones be bygones. It's never like to shatter the present moment of care and love with past. Her this adaptation is highly esteemed by Konrad Weiss, as he reports:

"why should the rules of conduct be the only things untouched by the war, … everything from the past is passed" (Shamsie, *Burnt Shadows*)

It's something strange for her to imagine and follow certain rules of conduct, where one is guided by the true light of trusted intimacy and identification. The relation with Konrad Weiss is a need. A source of guidance and inner enlightenment. She is ready to be guided by this spirit and values highly the importance of some trusted self beyond her existence. *" for Hiroko to know was to want" (Shamsie, Burnt Shadows).* She needs the confirmation to rightly bestow her feelings with. She knew deeply in her heart that Konrad's visit to her was an exclamation of that image, she had already portrayed herself in with him. But to value her thinking, she expresses a surprise to further intimate him. The acceptance has already been done. *" last week when we talked about travelling around the world after the war---in which capacity do you think I was agreeing to go with you, if not as your wife."*

Melancholic Meditations

But there is an aspect of melancholic meditations from the past after the bomb hits the city and lefts her to be "hibakusha" (bomb stricken forever). She wishes to forget the pains associated with all the burns. These burns remind her all those who were dear but then dead, leaving her past inscribed on her mind, traumatizing her consciousness. *" like these burns, her trauma is inscribed in her body"* (Ichiro Itakura, 2014). Here too, she forbears every glance at

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her past and adapts for her life coming ahead. She visualizes her future and to make it a reality finds a source to reach Delhi. A place where she tries to find Konrad's connections, which she thought able enough to mould and shape her future. Her past with Konrad makes her assure of her belief in Sajjad. Konrad being not physically there with her in Dilhi, still guides her towards the right person, Sajjad. Hiroko feels intimate enough to share her memories with Sajjad Ali. That was Konrad's trust in Sajjad Ali which brought Hiroko close enough to him, and where he could hear and feel the very intuition of her intimacy with Konrad. How best the emotions are shared and esteemed. How her grief is recognized and how emotionally this adaptation is acknowledged.

*" there is a phrase I have heard in English: to leave someone alone with their grief. Urdu has no equivalent phrase. It only understands the concept of gathering around and becoming " ghum-khaur"—grief eaters—who take in the mourners' sorrow. would you like me to be in English or Urdu right now?' (*Shamsie, *p.55).* How exactly Hiroko adapts and identifies herself, creating in her mind the world which she could call, her world. *" this is an urdu lesson, … and returned to sit at the bridge table, pen poised to write the word 'ghum- khaur'.* Shamsie, p.*55).*

Individuality to Adjust and Adapt

During the development of the various strands of her experiences, her whole individuality to adjust in and adapt every new situation, is exceedingly supported by her gift of speaking different languages. During her initial days of intimacy with Konrad Weiss, her intent and approach was valued by her honour of speaking Japanese, English and German. This competence of having command on these mentioned languages made her able to develop her stance accordingly. By having command on these languages, she faced every traumatic experience and developed new intimacies with Konrad Weiss. This translation of languages enabled her for self translation. By translation it means the transformation of her aptitude in situations and experiences, accordingly. So, this language transformation do carries a physical transformation, which in a sense, is a blessing for Hiroko. As it can be quoted, referring to the readings of Salman Rushdie that, Hiroko is a *" translated women".* For further elaboration, again to quote Salman Rushdie,

" something always gets lost in translation, ' but' something can also be gained 'producing new meanings and thus contributing to the enactment of identity. (Salman Rushdie*, Step Across This Line. Collected Non- Fiction.1992-2002.)*

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Equally, from her early days in Dilhi, learning Urdu from Sajjad, till those days in which she teaches all those languages to Raza and other boys in school, she has assisted herself with those languages to bridge the gulf for herself. She has utilized the significance of all her learned languages to mend her shattered intimacies accordingly.

*" come, look. I found a world I recognize. ' she pointed to some part of the Arabic inscription on the minaret, and Sajjad moved closer to her to better see where she was directing his attention, their two dark heads almost touching'. (*Shamsie, *Burnt Shadows,* p. 60*) .*

Multiple Uses of Languages

That is how, languages proved wonders for her. Languages proved more than mediums of instructions and communications for her. They served her cause of transformation and identification, in creating self serving intimacies.

Shamsie's main idea in presenting her protagonist character Hiroko was to highlight the concept of conflicts in her life. That is, to bring in comparison, the past years, and the life lived in those past years with the present bounties of peace and strangeness. The conflicts, both inner and outer provide enough scope for her self-exploration. Each shattered intimacy is actually an initiative of her better present and expected bright future. Each new experience corresponds exactly to her approach of adaptation. Each moment of critical happening in her life is actually a source of self exploration. Each new beginning is positively accepted, relying on her personal abilities to cope with the situation. The socio-political condition and historical factors are analyzed with deep psychoanalysis of a woman experience. The nature of adaptation is more cherished aesthetically. Hiroko's migration with Sajjad, after marriage and their initial troubled days of migration are not cursed, but in fact, are esteemed for self transformation and self exploration. Hiroko knows the challenges, and confidently faces each moment of the deep-rooted system and norms. As her character is rightly presented alike:

"She had become in fact, a figure out of myth. The character who loses everything and is born anew in blood". (Shamsie)

Pratt very affectively sums up the mannerism and peculiarities of such protagonist woman characters:

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"The vitality and hopefulness characterizing the adolescent hero's attitude toward her future here meet and conflict with the expectations and dictates of surrounding society. Every element of her desired world-freedom to come and go, allegiance to nature, meaningful work, exercise of the intellect, and use of her own erotic capabilities- inevitably clashes with patriarchal norms" (1981.p 110)

Dilemma of a Woman Life

   The real dilemma of a woman life is truly personified in Hiroko's character. All the traumatic proceedings through which she passes are like a sorted destiny for the women. From boarder to boarder, and country to country, it seems that stages were being set for Hiroko to perform her part and represent the most sincere affection of love, as a beloved fiancée, beloved wife, beloved mother, a beloved friend and self-assurance in herself for others. As Khan has summed up her role by exactly portraying her role:

"Her physical body serves as a manuscript upon which national and political upheavals are literally and metaphorically transcribed, reflecting the novels demonstration of women's bodies as sights of conflicts between nationalism and colonialism." (Khan 2011, p54)

On Way to Self-Discovery

   All of the occurrences of different experiences actually serve a source of self-discovery and adaptation, keeping above her stature of a conscious observant. For Hiroko, the two happenings of love, one with Konrad and other with Sajjad are worth narrations. Hiroko happily accepts these prospects without much of turmoil within herself. she easily identifies herself in her second love with Sajjad, and her this soul's attachment serves her for the best part of her life. This identification with Sajjad helps her negate the breaches. She very deservingly bridges the gulf concerning the national and cultural differences among them. She accordingly copes and embraces this new relationship with Sajjad Ali, and efficiently convinces Elizabeth by narrating her best experience of acceptance.

"And she, Hiroko Tanaka, was the one to show both Sajjad and the Burtons that there was no need to imagine such walls between their worlds. Konrad had been right to say that barriers were made of metal that could turn fluid when touched simultaneously by both on either side." *(shamsie.p.82)*

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Another bright aspect of Hiroko's character is her realization of the sufferings of others. It's truly exhibited that the sufferings of others are best felt by those who have themselves suffered in their practical life. Rights and respects of others act reciprocally. Hiroko's role is that of a representative of peace. A peace-loving woman who idealizes peace for all her near and dear ones. Peace will serve every of her school children as it will serve her son Raza. She realizes that the conflicts both inner and outer will bring the concerned to the verge of adversity. These conflicts will never allow to groom the characters of those who are predestined. The burns on Hiroko's body, is the justification to the fact, that she is a sensitive woman. She can sympathize with others in their sufferings because of her own hard dealings in practical life.

As Emmanuel Levinas (1998) puts the concerned idea forward in his book *Entre Nous*: *On Thinking Of The Others, as*;

In this perspective there is a radical difference between the sufferings in other, where it is unforgivable to me, solicits me and calls me, and suffering in me, my own experience in sufferings, whose constitutional or congenital usefulness can take on a meaning, the only one of which suffering is capable, in becoming a suffering for the suffering… of someone else." (p 94).

Issues of Identity and Race in Relation to Self-appraisal

Issues of identity and race, and the confusion related to both, is never allowed to hamper the inner self appraisal. Hiroko happily believes that the present moment, her living with husband and a dear son ,is itself a blessing. Past is remembered, but that past is considered past. These memories of pain and shattered intimacies are not allowed to disturb her present, and her this natural aptitude of acceptance serves a blessing for her. This blessing is the appreciation of her deep love with present moment. She accepts her relation with her family, and in fact, all those who have remained next of kin. Her this nature of acceptance and adaptation testifies the fact, that human beings are good by birth. The humane goodness is something inborn. She truly displays her intent and good nature of acceptance, which makes her face the realities as truth, associated with our lives.

That is how, Hiroko Tanaka, conveys her belief in things while discussing the very topic of bad omen experiences. That is how she relate things, depending on herself, and her good-natured competence.

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"But I don't want you to think my life is haunted by the past, ' Hiroko continued. ' I 'm told most hibakusha have survivor's guilt. Believe me, I don't. here I am breathing in the sea air , watching for salamanders and hermit crabs with a Weiss while my husband and son build forts on the sand." (Shamsie p.134) .

Change in Concept of Loss

After living with Sajjad for more than thirty six years, her concept of loss changes altogether. She could not have felt the same impulse of loss at the age of twenty-one when she lost Konrad. All of her loss has given her an image of horror. She convincingly believed that loss was but a horror. The love of a mother and wife taught her to apprehend the departure of loved ones a misfortune that could never be so easily restored. She feels nostalgic about her life in Nagasaki with Konrad, her fiancé. She can't get rid of those images from past. Those images from past, shaped her life with a new courage of transformation, and made her vigilant enough to shape the ways of her future life. The death of Sajjad Ali Ashraf, and the absence of her son from home, made her conscious towards the real unforgettable impact of loss. She faced the inner pain and the loss but remained composed. She has the true courageous nature of a mother who makes herself composed enough to save her son against any unfortunate happenings. That's what seems destined for her, like every mother. She recognizes the importance of every single moment of her life, with her family and other relations. As she narrates;

*'There was too much, too much that had been such a part of her life with him that it had become indistinguishable from the mere process of living… at twenty one it had been impossible for her to learn all the facets of loss. She couldn't have known then what it was to lose the man you loved for thirty- six years.' (*Shamsie, p.181*)*

Putting tbe Blame on the Child

The tussle between Harry and Raza creates an issue which Hiroko tried her level best to avoid. That is her love for her son, which in spite of her husband's death, compels her to behave like very a composed person. Harry, returns the blame by saying,*" He's dead, you idiot, because he went to the harbor looking for you"*. Hiroko wished this statement never to be voiced in the presence of her son.

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'Hiroko saw that he would be haunted now, by this for the rest of his life . He was too young for such pain, just a boy, her little boy. She held open her arms and he rushed into them.' (Shamsie p. 184)

That is a drastic change seen in her approach of acceptance. The transformation and adaptation development has traveled a lot from the mere seasonal change in weather and geography to the higher sensitive level of acceptance. Where the presence of herself beyond her existence is felt, identified and experienced.

Change in Behavior

An aspect of change in her behavior can be observed towards the last years of her life. She had not lived years, but indeed, she has actually lived life in her years. Her observance and adaptation takes mild aggressions, might be because of her desperation, as she knows she has to tolerate something, her son is going to face. We do feel a wave of sadness when she talks about her daughter, Hana, who was dead and not exactly lived, because of miscarriage. A certain parental love and association can be observed with Hana. If she laments, she laments for her children, and that is something of a natural impulse. She has experienced life, and through those experiences, she has explored her real self. Her real self of a woman, who has the strength and courage to mould the ways of life. An impressive existence where she defeats the odds and lives her life . Her transformation accordingly was a requirement as she had to prove herself triumphant. The problems, she faced were not self indulged or self created problems. She can have the proclamation that the world was too much with her. But like a crusader, she owns her destiny. She owns her life and never wants to lament the past.

But when it comes to her children, a slight change in her temperament is obviously monitored. What impulse could have forced her to meet Abullah? Why even she agrees to take Abdullah across the border? Similarly, why is there a disbelief in her acceptance of Kim's offer to do the job for her.?

Image of Motherhood

This drastic change, against her own temperament, is the result of her affectionate identification with the true image of motherhood. This is not any outer force which compels her doing so. Its natural instinct which guides her physical powers in her old age to secure,

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what ties to her son's life, with his associations and relations. It's the life she lives for her son now. The ultimate pleasure she has in her life is the truth that Raza is her son, alive, and her guiding spirit. She guides all of her strength of her old age towards the light and attraction, her son Raza. All of the knowledge of her practical life helps her explore her love for intimacies; which one wishes against the natural phenomenon of loss. The question she asks can shed light on her disturbance and worries about her son's life. It is like some bad omen had warned her concerning her son, Raza. One can feel the impulse of worries expressed in the question. Her question really shocks Kim,

" where's my son, Kim? (Shamsie p.273)

The strange gesture in her approach is felt, as recognized by Kim herself, and acknowledged by Hiroko herself.

" I don't remember ever being like this. I don't like it at all. She clenched her fists and shook them in front of her--- a strange gesture that only stopped short of being foolish by its surprising venom. ' IIse once accused Sajjad of being a rapist. For all of two minutes she thought he was rapist. She told me afterwards, those were two minutes in which she was lost. And look at you now, IIse's granddaughter.you don't even know you are lost" (Shamsie p.274).

One can imagine easily why the lights dimmed less for her. Why life for her needs empathy and compassion. Her life that she has lived flashes back on her inward eye of conscious adaptation, testing her tolerance of her identification beyond her existence.

Conclusion

The voice on the other side of the phone constricts the world for her. At least her world. Harry himself would have never wished how his life torments that of Hirroko. Hiroko a name, a history, an individual who shaped life for herself to live, but the nature never allowed her to shape life for all those, whom she cared more of than her own life. Now at that stage of her life, she asks for a borrowed life, a life that is now not hers, but she wants to live. The world outside may not glorify what she has in her heart. Loss on her part, her life was something of women destined to face. The struggles made her life appreciative of her intimacies. Truly, like a devoted woman she valued her life. Partly for herself and partly for more than her own self. The negation of self , glorifies the existence of those living with her in an association. Kamala Shamsie has truly depicted the nature of a responsive woman. The boundaries, the difference

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of geography and culture cant alter the true real nature of a woman, a mother. Hiroko Tanaka proves that life is worth living. Worthy enough to play her part for the best. The woman with all her experiences and good nature need not suffer beyond her patience, but none can design the boundaries to limit the world of a woman which is a world of her own perception.

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